

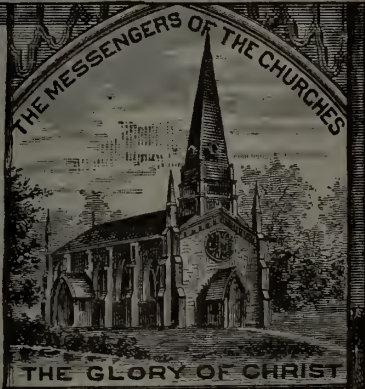


SEPTEMBER, 1896.

HERALD OF MISSION NEWS

CONTENTS. P. 3

| | |
|----------------------------------|-----|
| Our Views of Mission Work | 97 |
| Items of Missionary Intelligence | 105 |
| Monographs | 124 |
| Editorial Notes. | 133 |



Nos. 5 and 6.

R. M. Sommerville, EDITOR
NEW YORK.

W. C. LEIGHTON-LIGHT BROS. CO., N.Y.

J. W. Pratt & Son, Printers, 88 & 90 Gold St., N. Y.

325 W. 56th Street.

WILLIAM B. JENKINS,
Publisher, Bookseller, Stationer and Printer,
Publisher and Importer of FRENCH BOOKS.
851 & 853 SIXTH AVENUE,
N. W. Cor. of 48th Street, NEW YORK.

CARD ENGRAVING, STAMPING, WEDDING INVITATIONS,
PICTURES AND PICTURE FRAMING.
SEND FOR CATALOGUE.

MILLER, SLOAN & WRIGHT,
◇ PAPER, ◇
65 and 67 DUANE STREET,
NEW YORK.
Paper of all Kinds for Publishers' Uses.

Established 1860. Catalogue Printing a Specialty.

J. W. PRATT & SON,
Printers and Stationers,
88 & 90 GOLD STREET,
NEW YORK.

Telephone Call, 2736 Cortlandt. Near Spruce Street.

John Ireland,
Publisher, Bookseller,
and Stationer,
1192 Broadway,
New York.

ESTABLISHED 1861.

JAMES DUNLOP,
FINE FOOT WEAR,
879 EIGHTH AVENUE,
NEW YORK.

MACKEOWN'S
Eyesight Testing Rooms for Spectacles,
24 East 42d Street,
NEW YORK.

Sankey Model



STYLE 431.

Used by MR. IRA D. SANKEY.

One Hundred Different Styles of Organs and Pianos, ranging in price from \$27 to \$1,400. Inspection invited.

Catalogues Free.

Mason & Hamlin

Boston. New York. Kansas City. Chicago.



PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

SEPTEMBER,

1896.

OUR VIEWS OF MISSION WORK.

A MISSIONARY PASTOR'S EQUIPMENT FOR HIS WORK.

Rev. T. H. Walker, Baltimore, Md.

(Concluded from last issue.)

Another necessary qualification of a Missionary Pastor is *a wide acquaintance with the progress of missionary work*. As surely as the cream of milk rises to the top, so surely does the cream of our modern Christianity find its way into missionary work for the Master, either at home or abroad. If the ordinary, everyday Christian were to step into the homes of the converts from heathenism, he would be out of his element. The standard of Christian living is much higher among these fresh tokens of a Saviour's love than it is among the Churches at home. *A Christian born in heathen lands is born crucified*. In self-denial, in humility, they put to shame nine-tenths of our Church members at home. Back from the fresh Calvarys of every mission field come to us the lessons of self-denial and self-sacrifice and self-abnegation. It is not our purpose to overlook the fact that there is in the home Church a fountain source for this Christ-like spirit among the missionaries and converts in the field. But can anyone give a good reason for the fact that in nearly all our congregations the missionary intelligence is confined to a few, and that even

our Ladies' Missionary Societies, as they are called, are mainly agencies for the collection of stray dollars, while the pastors of many Churches, except for an occasional sermon, never touch upon the subject of missions? This may not be from any lack of interest in the matter, either upon the part of the Missionary Societies or pastors, but may be due wholly to the fact that there is a dearth of missionary intelligence as to the progress of the Master's kingdom. Britons follow with consuming interest the flag of their country as it pushes its way through a trackless continent and conquers fresh territory for England's Queen. And why not the followers of Jesus that adequate knowledge of the successes of His army of conquest shall be given to those who remain at home and send on from time to time the sinews of war? Every member of a congregation should be reached by a missionary Pastor, with these details of missionary successes, that that member's heart may be fired to action and possess thereafter an abiding interest in missions. The Pillar of Fire is moving forward, and the grave question that confronts the Church is, whether she will be able to keep step with the progress of the pioneers of the faith or not. Empty treasuries and enfeebled congregations send across the seas the weary intelligence that some of the work begun must be abandoned.

Is it a lack of money in the Churches? Nay, but a lack of money upon the Lord's altar. Is it a lack of members in the Churches? Nay, but a lack of Christ in the members. Is it a lack of ministers? Nay, but a lack in the ministers. These are the reasons for that state of affairs that to-day confronts the amazed missionaries of the Cross with the possibility of a recall. We believe that the antidote for all this evil is the thorough saturation of the pastor with missionary facts, then the firing of this human torch by the Holy Spirit, then the lighting of a prairie fire of missionary enthusiasm throughout the entire congregation by the direct application of this human torch, until, in great billows of flame, the rising fires of holy zeal shall purify their deeds and gifts of love that they may work the will of the Father. If, as is undoubtedly true, there is something in missions that makes heroes, they are not to be confined to the foreign mission field. Every congregation should have its missionary heroes. Heroes through self-denial and sacrifice as truly heroic as those who penetrate an African jungle or brave the dangers of a cannibal tribe in the islands of the sea. Our forefathers died in witnessing for the truth in the towns and upon the moors of Scotland, and we shall be worthy of the blood that courses in our veins only when we have assumed the obligations of our birthright and witnessed for our King in every wide open door, at the expense of ease and time and money, or whatever faithfulness may demand. Had our fathers failed, all the world would have reproached them, for allowing self to conquer. Can we hope for a more favorable verdict if we allow self to tie a Gordian knot in our purse strings and measure out the "spare

moments of time," with its stingy hand and completely paralyze the soul with its weight of earthly business? The words of the old Hebrew prophet sounds yet in our ears like the clarion call to battle, "Awake, awake, put on thy strength, O Zion." We wonder not that some hundreds of years after, all Scotland was thrilled with the prophetic words of Guthrie, "The covenants, the covenants, shall yet be Scotland's reviving." And now, in this nineteenth century, the Church is awakened to renewed zeal by the prophetic utterances and deeds of her leaders. "I am as certain of the conversion of Africa to God," said the pioneer missionary, Latimer Neville, "as I am of the rising of the sun to-morrow morning." And who that has seen the missionary fires kindled all along the coast can doubt that from the graven sphinx that looked upon the Israelites in bondage, to the Cape of Good Hope, there shall not only be a chain of mission stations, but the very signet ring of the King shall seal it for his very own. In the heart of Africa itself, when Stanley was searching for Livingstone, one of his companions, Frank Pocock sang, all prophetic of the coming of the unconquerable army, of which Livingstone was the intrepid scout:

"Onward, Christian soldiers
Marching as to war,
With the cross of Jesus
Going on before."

Hear Dr. J. T. Gracey say, with respect to Japan: "It is possible that Japan may become Christian by royal decree in a day." Corea, the hermit nation, is a hermit no longer. China's rock-ribbed defences have been battered down, while her foremost statesman recently said to Bishop Hendrix, of the Methodist Church, that he hoped

America would send over more men to the schools and hospitals of China. And we have ourselves been privileged to grasp the hand of that man with the prophetic face and the humble, stirring speech, John G. Paton, who came to tell of the prospect for the future fulfillment of the Lord's promises in the islands of the sea. Time would fail me to tell of Carey's prophetic entrance into India; of the gift of over \$30,000 for evangelistic purposes by the Karens of Burmah in 1880, when, within fifty years of heathenism; of Siam's young king seeking consolation for the loss of his wife in the New Testament. In the land of the crescent as well as in the land of the crucifix, the index finger of destiny points unwaveringly toward the cross of Jesus Christ. Lift up your eyes and look, for the fields are white already to the harvest; then lift up your clasped hands and pray the Lord of the harvest to send forth laborers into all the pulpits of our churches, who shall speak in no uncertain way of the great necessity that is laid at the door of the sanctuary. If you have not a missionary library you should possess one. If a pastor will not buy one of his own accord, his congregation should buy one for him. It is rich as a gold mine for its nuggets of pure heroism, refreshing as a hillside spring for the cool sweetness of its devotion, and as strengthening as a company of angels for the grasp of its spiritual fellowship. Missionary societies should embrace the entire membership of a congregation, and with carefully prepared programmes, should meet at stated times to discuss the affairs of the kingdom and receive that necessary baptism of the Spirit for "the greater works" which the Saviour promised should be done by His disciples after His departure.

Above everything else let the Church free herself of that tantalizing delusion that "spare money" or "spare time" or "spare energy" or "spare" anything, is going to perform the gigantic task with which she is confronted to-day.

Another necessary qualification of a Missionary Pastor is, *an overmastering passion for souls.*

A man's passion is written in his history. It can be seen in the charred embers left by the passing conflagration of his rejected possibilities and opportunities. Back along the track by which some men have come to the goal of their ambition, stand the blackened wrecks of church and home and native land. Looking still closer one can see the unburied corpses of wife and children and friends, commandments broken, sacramental tables wrecked, and the symbols of a Saviour's love ruthlessly mingled with the vile, undertrodden things of earth. But not of a passion that consumes the gold and leaves the dross, would we speak, but of that Divine passion for the salvation of the souls of sinners, which consumes the dross and leaves the pure gold of the seventh refining for the impress of the character of our Lord and King. Young man, decide the matter once and for all, and that, too, ere you take your place in the great conflict with wickedness in the world. Are you entering the ministry of the Lord Jesus Christ for the applause that may greet you at some turn in your career, or for the social preferment that will at once open doors that would otherwise have remained shut against you? Or is it at the behest of parents and friends or a taste for literary work and public speaking? Let your own future peace of conscience and joy in the work and attendant success in the

labor of the Lord, speak to you now in no uncertain tones, that you must not enter upon the work of the Gospel ministry, if it is at all possible for you to satisfy yourself at any other business. The work of the Gospel ministry is neither a "task" nor a "profession," but a grave responsibility and a precious privilege, not to be entered upon at all, except the irresistible call of God hath set you aside from everything else. When you feel within you the stirrings of this master passion, do not become alarmed at what may be the result to yourself and your preferments in this world, but say as calmly and as readily as did Samuel, "Speak Lord for thy servant heareth;" say as promptly and as heartily as did the Apostle Paul, "Lord, what wilt thou have me do?" Then will you come to say with Zinzendorf, "I have but one passion, it is He." There are no obstacles which can successfully thwart your way to the accomplishment of your mission in the world, if you have this passion for souls. It is said that when Daniel Webster was about to deliver an oration on Bunker Hill the great crowd surged against the platform and threatened to wreck it and injure those upon it. Mr. Webster looking over the sea of upturned faces, with hand outstretched, cried, "Stand back; stand back." "It is impossible, sir," cried one in the crowd. "Nothing is impossible on Bunker Hill," replied the prince of orators. Standing as you do this night on the hillside of Calvary to look down into the troubled sea of heathenism, hear amid the roar of elements that in seeming victory have fixed the crown of thorns upon the Saviour's brow, the calm confident voice of Jesus say, "To-day shalt thou be with me in Paradise." Go tell the story o'er and o'er and from the

rising to the setting sun, tell it to every man you meet, of every tongue and color and every shade of moral need, pour out your whole soul in the story and press it home with loving touch and helpful hand, and when your race is run, you will still listen to the voice from the cross with its burden of infinite love and in solemn wonderment listen to learn. In the Museum of Fine Arts in the City of New York I saw a picture a few years ago that arrested my attention. It was a picture of a snowstorm, and for the center of interest a group of sheep. Gathered together they were as though to brace one another against the gusts of wind that lifted the snow in swirling mists that were surely burying the rude shelter, one great post of which still stood monument-like above the white banks and must soon engulf the living animals as well. That was all. If you know by heart your shepherd psalm and the Master's own interpretation of his character in the world, you will at once see the lack in the picture. It needs the figure of the patient, toiling shepherd, risking his own life that he might save his sheep. So does the Master Shepherd show to us the under-shepherds of the flock an example that we should follow in his steps, for

"There were ninety and nine that safely lay in the shelter of the fold,

But one was out on the hills away, far off from the gates of gold.

Away on the mountain wild and bare, away from the tender shepherd's care."

He searched, he toiled, he suffered for it too, nor gave o'er the search until he had found the sheep that was lost and had borne it back upon his shoulders rejoicing. Listen to these words from the pen of Farrar: "Who are the special trophies of the cross

of Christ? In whose case on His cross does he make an open show of conquered principalities and powers? Not in Enoch, the immaculate; not in Abraham, the friend of God; not in John, the Nazarite; not in John, the divine; not in Stephen with his face like the face of an angel; nay, but in the son who was dead and is alive again; who was lost and is found; in the prodigal rescued from rags and the far land, and the husks and swine, into the pure, rejoicing home; in the Magdalene out of whom he cast the seven devils; in the harlot, who washed his feet with her tears and wiped them with the hair of her head; in the publican, whom he transformed into an apostle; in the demoniac, seated at his feet, clothed and in his right mind; in the adulteress, who as she sobbed on the temple floor, amid her tangled hair, heard those healing words; "Neither do I condemn thee, go and sin no more;" in the leper, cleansed; in the impotent man at the pool of Bethesda; in the cursing, swearing, denying apostle, whose heart he broke with one tender look. These are the trophies of the cross; these are the lost torn sheep over whom the Good Shepherd rejoices; these are the repentant sinners over whom the angels strike their harps of gold." No wonder the Apostle Paul exclaims in rapture, as he views the trophies of the cross of Christ: "God forbid that I should glory save in the cross of our Lord and Saviour Jesus Christ." It is no entrancing picture of a summer day and a dress parade which is held out before the soldiers of the cross, but stern, hard duty, oftentimes alone, the weary round, the march, the battle-field. Carlyle in his "Heroes and Hero Worship" says: "It is a calumny to say that men are moved to heroic action by ease, hope of

pleasure, recompense, sugar-plums of any kind in this world or the next. In the meanest mortal there lies something nobler. * * * It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam surely longs. Show him the way of doing that and the dullest day drudge kindles into a hero. They wrong men greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death, are the allurements that act on the heart of man." These are the motives held out alluringly to those who would win souls for Christ. And whatever we may say about the rewards which earthly masters offer their servants for faithfulness in the line of duty, certain it is that no master ever had such faithful, energetic and enthusiastic servants as the Lord Jesus Christ. For there has never been anything in the world so well adapted to kindle the enthusiasm of the soul and make it an enduring passion, like this co-partnership with Jesus in the triumphs of the cross. Who has not heard of Father Damien, the hero of the leper island. Listen to the words of an English paper concerning him just prior to his death from that loathsome and terrible disease: "Leprosy has done its work in turns, at his ears, his eyes, nose, throat, his hands, and his lungs. The poor Father has suffered dreadfully. He is completely disfigured. His voice is almost extinct. If you could only see him as he lies upon his bed of suffering, tears would come into your eyes at the sight of that man who has done so much for thousands of lepers, now himself reduced to so terrible a condition, and so very little can be done for him." Now hear that and then realize that in full view of this terrible truth and

the almost certain suffering and death that awaits any one who engages in the work, realize, I say, that others have gone since Father Damien has died and still others stand ready to take their places when they shall have succumbed to the dread disease. There is nothing insipid, nothing lifeless, nothing passionless about such a devotion as that. It is said that when the story of West Indian slavery was told to two Moravian missionaries and that it was impossible to gain an entrance among them to do any mission work, these two devoted men said they would go and become slaves and work at their side and share with them the hardships of their condition that they might be able to preach to them the Gospel of everlasting life. Have you heard the story of Lough Fook, a Chinese Christian who sold himself as a slave to work for a term of five years in the mines of South America in order that he might reach his countrymen with the Gospel? Two hundred disciples were won through his labors ere he died. Literal reproduction of the condescension of the Lord of Glory, "He took on Him the form of a servant." I have been asked whether it is possible for the Chinese to as thoroughly receive the spirit of the Master as Americans or Englishmen. Let it be said in answer to any such, that this is a unique honor worn by this Chinese, that of wearing the Saviour's bonds in voluntary servitude, for history tells us that the two Moravians above referred to, as ready to do likewise, were prevented by circumstances. The final words of the Apostle Paul, in his matchless eulogium on love, are these: "And now abideth faith, hope and love, these three; but the greatest of these is love." There is faith which clings to Christ, our personal Saviour; hope which clings to

heaven, our personal home; and love which clings to the souls of men, our personal passion. Faith, dauntless faith, flings back its defiance to a world that lies in sin and with clear vision presses resistlessly on; there is hope, mild-eyed hope, that mellows all of life with the reflected rays from the wide open gates of the Celestial City; but love, all-pervading love, love smoothes every pathway before the feet of the sinner coming to Christ; love bridges every chasm sin has made on the way to Christ; love annihilates time with its consuming zeal and quenches the fires of a worldly ambition in its own life blood. Yes, love is greatest of all. When that heroic priest, Francis Xavier, had recuperated from his illness and was making preparations to return to his labors in the missionary field, some friends remonstrated with him, saying that at his age he had surely earned a rest. It requires not the fancy of a poet to hear the veteran say:

"Hush you, close your dismal story,
 What to me are tempests wild;
 Heroes on the way to glory,
 Heed not pastimes of a child.
 For the souls of men I'm sailing,
 Blow ye winds, North, South, East, West;
 Though the storm be round me wailing
 There is peace within my breast."

Another necessary qualification of a Missionary Pastor is *the blessed enduement of the Holy Spirit*.

When we are possessed of a real humanity, of a knowledge of and confidence in the missionary programme of the Word, of a wide acquaintance with the work of the missionaries of the Cross and, especially, of a passion for souls, then are we ready for the enduement of the Holy Spirit with power. If we lack that all else is of no avail and we fail of our mission. What is

this mysterious power? "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit," that is, so is every one into whose heart the Spirit of life has come with power. Why may we not just as truly say, so is every one upon whom the Spirit comes that he may be clothed with power. For if the first receiving of the Holy Spirit is necessary for salvation, the second is none the less necessary for effective service. But how shall we witness of that of which we do not know? And how shall we know except we receive the witness of the Spirit whom Jesus has sent for this express purpose? "He shall testify of me," said Jesus. How shall we kindle the flame of love in the hearts of others, if we ourselves are not ablaze with the mysterious fire that burns within the soul and fills the whole man with light and he is not consumed? We need the Holy Spirit as a fire in the soul for warmth and purity and power. For warmth, that our own hearts may be cheered in the midst of all our toil; for purity, that the flame of love which rises higher and higher throughout the days of life, may be able to pierce the darkness of sinful hearts and show them the way of life most clearly; for power, that sinners may be attracted to us as Moses was to the burning bush, not that men may worship us any more than Moses worshipped the bush, but that they may hear speaking to them through us, the very voice of God and reverently worship Him. "Have ye received the Holy Ghost since ye believed?" If you have not "what doth hinder?" Be sure it is some devilish sin, some worldly fancy, some fleshly lust. How shall the missionary Pastor plead suc-

cessfully with his people to shake off sloth and indolence and "be about the Master's business," if he have not that power which is able to make men rise above the petty crawling interests of a worldly life and, forgetting self, lift the Banner of Immanuel. And let us not suppose that the Devil will surrender this last citadel of his authority and power without a most tremendous struggle. You will readily recall the words of Christ to his disciples when they had shown their inability to cast out the Devil from the poor, torn body of that wretched boy, "This kind cometh not forth but by prayer and fasting." And what must be the nature of this prayer? An honest, simple pouring out of the soul's desire. Said Charles G. Finney: "I just lay down before God and ask Him to empty me and fill me with His Spirit." And what is the fasting required? Not a forced ceremonialism, but the complete forgetting of self. A little boy lies sick nigh unto death and at his bedside waits the anxious mother and father. They reck not of time, they care not for rest nor food, for their beautiful boy lies dying. That is fasting. Round the cross of Christ on Calvary a little group of women might have been seen. They move not through all the dread scene, but ever weep and look and look and weep again, while darkness comes down in the midst of the day and shrouds all that gloomy scene. The very rocks burst, they heed not, for their Master hangs there dying. That is fasting. When the whole man is transported by some great need beyond every earthly care, only let the need be fully met, that is fasting. When we feel that intensity of purpose in the acquisition of the unction of the Holy Spirit, then may we expect the scales to fall from our eyes and the cords of

our tongues to be loosed and the weight lifted from our hearts and we walk in newness of life and power. When the Holy Spirit comes into your heart it shall be that you may have power over yourself first of all. You will make a grand mistake if this fact is overlooked and your sole purpose in desiring this gift of the Spirit is, that you may have more power in preaching, and that many may be moved by what you say. Everything in you contrary to the Spirit must first be driven out, that you may find yourself in full possession of His power. Every part of the whole man must be open to the complete sway of the reigning Spirit. If you say, "I cannot say that now but hope to be able to do so by and by," then are you willing to be made willing? And if it is not possible for you to come forward and lay your choicest treasures on the altar of the Lord, still are you able to say, "Lord take from me anything, everything, my flesh is so weak." And when you have fulfilled the conditions for the receiving of the Holy Spirit laid down so clearly in God's word, just claim the promise and await the fulfillment. "Tarry ye," said Jesus. They fulfilled the conditions and were baptized with power. You may think there are obstacles in the way of your success in the service of your Lord, and these you are seeking to overcome with study and the application of drill and discipline. You may have a stammering tongue, ungraceful gestures, or weakness of some other kind, but these are nothing compared with the lack of the power of the Holy Spirit. On the other hand, if you be possessed of the Spirit, all these other defects shall lose themselves in the grandeur of the power that shall operate upon the hearts of men wherever you go. In Mr. Spurgeon's class was

a student who had a bad habit of stammering. He was a man of God and yet his usefulness seemed to be seriously impaired. Mr. Spurgeon came to him one day and said, "I wish you to take charge of the Mission we have recently started in the city." The young man at once called the attention of Mr. Spurgeon to his defect in speech, "but," said Mr. Spurgeon, "I still think you are the right one, and if it be so God can take away your stammering tongue." The young man went home and locked himself in his room and prayed that the Lord would remove this hindrance to His usefulness if he desired him to take charge of that work. God heard and answered his prayer most marvellously, for from that day to this he has never stammered, but has indeed had the gift of tongues by the pouring out of the Holy Spirit. We are troubled about a spot on the coat that may make some hearer smile; we are troubled about some spot on the rhetoric that may make some critic sneer, but scarcely thought do we give perhaps about the spot within the soul that withholds from us the blessing of the Holy Spirit, without which our lifework is a failure. If I must be concerned at all about my fellowmen, let me be concerned that my poor, poor heart is not able to love the Master more and so contain more of His Blessed Spirit of self-denying love for the good of others. One has said that out in the hill-country of Scotland a shepherd counted his flock, and found that three sheep were missing. Going to the kennel where the shepherd dog was resting with her young, he pointed to the wilderness and said: "Three sheep are missing; go." The dog looked for a moment at her young and then at her master, and was lost in the night. She was gone

an hour, and then came back bruised by the thorns and beaten by the wolves, but she had two of the sheep that were lost. The shepherd counted his sheep once more, finding one still missing. He stood again at the kennel door, where the mother was resting with her little ones. Pointing once more to the wilderness, he said: "Go." With a look of mute despair, first at her little ones, and then into his face, she rose up and was lost in the darkness. Two hours passed, then three; then she came back, bruised, bleeding and dying; but she had the one sheep that was lost. The shepherd picked it up, wrapped it in his shepherd's plaid, and turned away to his fold, while the dog staggering back to her young, reached the kennel door and fell dead. I read that story once and then twice and then thrice, and I said to myself, if that poor brute, without the impelling love of Jesus, without the hope of heaven and the

reward of faithful service, could be so obedient to her master's command, what shall my answer be to Christ who bids me go, when the hand that points the way into the wilderness after the lost sheep is the hand that was pierced with the cruel nail on Calvary for me; when the lips that command me have but just kissed me with the kisses of forgiveness, and He tells my heart in comforting assurance, "Lo, I am with you always even unto the end of the world." Come, my Saviour, it is time we were going for the sheep that are lost. The way may be dark and dreary, it is light at thy side. Thorns may strew the road, they cannot harm me. Wild beasts may rage and gnash their teeth in their fury, Thou art my Rock, my Refuge, I am safe in Thee. Let us be going, Master. "Yea, though I walk through death's dark vale I will fear no evil."

ITEMS OF MISSIONARY INTELLIGENCE.

REPORT OF THE COMMITTEE ON MISSIONS.

Your Committee on Missions would respectfully report:

There have been referred to us the following papers: The report of the Board of Foreign Missions, the reports of the Central Board of Missions, the reports of the Conference on Home Missions, the reports of Jewish Missions in Philadelphia and Cincinnati, a communication from the Western section of the Alliance of Reformed Churches, a paper from the Rev. N. R. Johnston, a paper from the Session of Second Congregation of Philadelphia, a

resolution asking for appropriations to any congregation employing a theological student in Mission Sabbath-schools. We have considered these different papers and would recommend the following action:

First.—The reports of our different Missions clearly show the gracious presence of the Heavenly Father in all our Mission fields. We would call special attention to the Divine protection of our missionaries in Syria from the persecutions of the Turkish power, to the opening of a Mission in China, to the extension of the Hospital work in the Medical Department of our Syrian Mission, and to the deep spiritual interest pervading all our Mission stations and mani-

festing itself in an increase of membership, particularly in our Southern and Indian Missions.

We would recommend that these reports be published in our minutes, that the Synod express our thorough approval of the earnestness and fidelity of our missionaries in their respective fields, and the prudence and diligence shown by the Mission Boards in the discharge of their important trusts; and above all, that the Synod record its deep gratitude to the Heavenly Father for all His protecting love and guiding strength.

Second.—That we sincerely appreciate the kind and efficient help given to our young brothers in China, the Revs. A. I. Robb and I. T. E. McBurnery, by missionaries of the Presbyterian Church, and express our gratitude for all such services.

Third.—That we call special attention to the Medical Departments of our Eastern Missions under the care of Drs. Balph and Moore, as a most efficient method for reaching the hearts of the natives and bringing them under the influence of the Gospel—in every possible way this work should be enlarged and encouraged.

Fourth.—That as the Church has opened a Mission in China our people be urged to remember it in their prayers and offerings.

Fifth.—That the Central Board be requested to see what may be the prospects of opening new stations in our large cities, and to prepare for a conference on the whole subject of "Home Missions" at the next meeting of Synod.

Sixth.—That we joyfully acknowledge the growth of missionary interest, as manifested in our Young People's Societies, our Women's Missionary Organizations, our College and Seminary, and we urge on all our congregations the holding from time to

time of special prayer-services for all our Mission fields, and the practice of enlarged weekly systematic giving to missionary work.

Seventh.—That the management of the "Missions to the Jews" at Philadelphia and Cincinnati be transferred to the Central Board, and that the financial support of these Missions be on the same plan and basis as last year. The present requirements of the work will demand an increase in the annual contributions to at least \$2,000.

Eighth.—That the request of the Rev. N. R. Johnston for the sending of a missionary to California be left as last year to the judgment of the Central Board.

Ninth.—That we rejoice to hear of the good work being done among the Syrians in Philadelphia, but the great increase of our Home Mission work and the many demands on its treasury will not justify the placing of this Mission under the care of the Church.

Tenth.—That we recommend the adoption of the following item in the report of "Mission Conference," "That the following congregations be left under the care of the Central Board: Youngstown, Mansfield, St. Louis, Topeka, Wahoo."

Eleventh.—In reference to the communications from the Western section of the Evangelical Alliance of Reformed Churches we would recommend that no action be taken for the following reasons—that we favor heartily the great principle of co-operation in all religious work, but the plan of co-operation suggested and adopted by the Alliance is liable to a construction that would prove antagonistic to the dissemination of the principles for which our denomination stands.

Twelfth.—As to the resolution requesting the contribution of twenty-five dollars per month in any congregation employing a theological student in a well-established Mission school during the four months of vacation, we would recommend the following: We gladly encourage the employment of theological students by our congregations to the extent of their own ability, but owing to the complications of circumstances thereby involved and the increased demands on the treasury, we cannot recommend its adoption.

Thirteenth.—That the Synod express its gratification at learning from the chairman of the Central Board of Missions that the Board contemplate sending at an early date an ordained minister to engage in the work at Oakland and the Pacific Coast.

Respectfully submitted,

J. W. F. CARLISLE, J. W. DILL,
DANIEL C. MARTIN, J. M. BALPH,
JAMES PATTERSON.

REPORT OF FOREIGN MISSION BOARD.

Not for many years has opposition to the advance movement of Christianity been so marked in all countries where Missions are in operation as during the past twelve months. The enemy of the truth seems to realize that his time is short, and he is exerting the whole of his powerful influence to retard the progress of a cause whose ultimate triumph is made sure by the covenant promise of God: "Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." His hand is clearly seen in the reign of terror that has existed for months in some parts of the Turkish dominions, and in the manifest in-

difference of nominally Christian powers, obviously actuated, even where some measure of protection has been extended to the missionaries, by pride of citizenship rather than any regard for the authority and rights of the Redeemer. Nor on any other principle is it possible to account for the anxieties as to the results of this determined opposition that disturb the peace of many who are deeply interested in missionary work and claim to believe that Christian principles shall yet be regnant in civil society. The world cannot prevail in the conflict with Christ. He must reign till all enemies are put under His feet. Poor bleeding Armenia, once a Christian nation, but during all the centuries since its conquest by the Turks, persecuted and burdened with taxation for the support of its ruthless conquerors, may be trampled under foot and its sons and daughters subjected to nameless cruelties and death, but sooner or later its proud oppressors shall be put to shame. The persecution of that people, unless history fails to repeat itself, will issue in their conversion to a purer form of Christianity and the building of a Church wholly devoted to the Lord. The Crescent shall bow to the Cross. The Lord reigns! Let His enemies tremble and let His friends rejoice.

ASIA MINOR.—Owing to its location, Tarsus Mission felt very keenly the effects of the uprisings and massacres in the northern provinces of Asia Minor. It was deemed prudent to limit the work for a large part of the year to Mersina, which, being on the seaboard, was more free from open hostility than places in the interior and further away from restraining influences. In this field God has signally honored the brethren in their evangelistic

efforts. There have been larger accessions to the membership of the Church than in former years, and among the converts and others who came directly and indirectly in contact with the missionaries there was a spirit of inquiry especially interesting and encouraging under the trying circumstances in which the laborers were placed. No harm has come to any of them. And for their safety, while not unmindful of the human instrumentalities and agencies that He has been pleased to employ for that purpose, the crown of praise must be put on the brow of Immanuel. As we recall their security in the hour of danger, and their success in the presence of the enemy, we feel like singing, "Some trust in chariots and some in horses, but we will remember the name of the Lord our God."

The Board regrets that Rev. R. J. Dodds, after being in the field only a little over five years, has felt it necessary, owing to the continued ill health of his wife and family, and his own liability to frequent attacks of malaria, to announce his intention of retiring from the work. The Mission, however, expresses the hope that after a season of rest in this country he will be able to return more fully equipped for the service. In the meantime our senior missionary will not be left alone, as his son, Dr. Sterret Metheny, now in Europe, will proceed to Asia Minor in the autumn.

SYRIA.—The work in Syria has also been to some extent restricted, owing to the disturbed condition of the country. The out stations connected with the Latakia center could not be visited regularly and the Consuls advised Mr. Stewart not to go to the villages unnecessarily, lest his visits might be misinterpreted, but in the southern part of the field the school work was carried on

as usual. It is very gratifying, too, to be able to report that notwithstanding existing excitement and difficulties, the schools in Latakia have been conducted with old-time vigor and success. There were constant applications to be received as pupils and an ever-increasing interest in spiritual matters. Let us hope that the very fears existing among the people may be the means of drawing them away from their unholy surroundings; that they may take shelter under the covert of redeeming blood and dwell in Him who is a very present help in time of trouble and the only true refuge.

Rev. J. Boggs Dodds voices the feelings of all the brethren in Syria when he says: "Many centers of large population have been terribly visited in the providence of God, but it has not come nigh unto us. There are possible dangers in view, but we go forward with a year behind us filled with the Lord's goodness to us and with His word full of guarantees for the future." That is the spirit that gives peace and brings blessing. So we are not surprised to be told that the schools are full and more children applying for places than can be accommodated. The Missionary staff at this center has been increased by the appointment of Miss Meta Cunningham, formerly laboring there as representative of the Irish and Scotch Churches. Miss Cunningham made formal application more than a year ago to have her work taken under the supervision of the Board, and having tendered her resignation to their Committee of Management, her name was, with the cordial approval of the brethren on the other side of the Atlantic, transferred to our roll of missionary teachers, the appointment to date from Feb. 1, 1896.

The medical department of this Mission

is in a prosperous condition. Dr. W. M. Moore, of Suadia, writes that the people are very friendly in spite of strong effort on the part of the priests to control them, and he has many opportunities of pointing those who come to him for bodily relief to the great Physician of souls. Dr. James M. Balph, of Latakia, who has been in America for some months, expects to return to his post in October, and will establish a hospital there with ten beds. This new enterprise, which has the hearty endorsement of the Board, will be supported by private subscription, an individual or a society agreeing to contribute sixty dollars annually for the endowment of a bed. The only direct draft on the Treasury of the Church will be for the salary of a lady missionary to act as matron and head-nurse.

CYPRUS.—After spending a few months in Cyprus, as reported last year, Rev. R. J. Dodds returned to the work in Mersina, leaving Licentiate Daoud Saade on the island to preach as he should have opportunity. At the bi-monthly meeting of the Board in December, 1895, Rev. Henry Easson was appointed to take charge of the work in this interesting field. He hopes to leave this country early in June, and after a brief visit to friends in Scotland during the summer months, will enter upon his work in the autumn of the year. His salary for a term of at least four years will be paid by the young people of one of our congregations, who have already raised the money for that purpose; but he goes out as the messenger of the whole Church.

Detailed information respecting the work in these fields will be found in the annual statements of the Missions and the tabulated statistics, which will be published with this report.

Acting on the instructions of Synod, the Presbytery of Syria was constituted at Mersina, on Thursday, Nov. 14, 1895, by Rev. D. Metheny, M. D. There were three American ministers present, but no Elder to represent any of the native congregations. Dr. Metheny was chosen Moderator for the ensuing year, and preached an appropriate sermon from Daniel, 9: 25. “* * * The street shall be built again and the wall even in troublous times.” The minutes have been forwarded to Rev. Dr. D. C. Trumbull, Clerk of Synod.

CHINA.—A single word as to the new enterprise in China. A few weeks after the adjournment of last Synod, Rev. A. J. Robb, the beloved pastor of Bovina congregation, volunteered to go wherever the Board wished to send him on the grand errand of spreading the Gospel of Christ in the world. He was at once appointed to missionary work in China, and, as soon as Rev. Elmer McBurney, who had been chosen to that field at the meeting of Synod in 1894, knew that the services of a co-laborer were secured he signified his acceptance of the call and was formally separated to the same work. These devoted brethren, with their equally consecrated wives, left America Tuesday, Nov. 12, 1895, and reached China Tuesday, Dec. 10. The special thanks of Synod are due to the representatives of the Presbyterian Board, who met our missionaries at Hong Kong, secured a comfortable home for them in Canton, and gave them the benefit of their experience in every way. Ever since their arrival they have been engaged in the study of the language, and are longing for the time when they will be able to preach the unsearchable riches of Christ to the perishing multitudes around them. The need is

great. There are open doors in every direction. Within a few months a decision will be reached as to the locality where they will labor. Contributions to the new work are coming in gradually, and even those who hesitated for a time to endorse the movement seem determined to do all in their power to make the Mission a success.

The Churches are urged to examine carefully the Report of the Treasurer of the Board, that they may be accurately acquainted with the financial condition of the Foreign Missions. The claims of the work demand the full appropriation of fifteen thousand dollars, and the raising of that amount means increased liberality.

In this day of trial and peril our missionaries need brave hearts, and we "commend them to God and the word of His grace, which is able to build them up and give them an inheritance among all them that are sanctified.

Respectfully submitted, in the name of the Board,

R. M. SOMMERVILLE,
Cor. Secretary.

The annual statements of the Missions to Syria and Asia Minor are not at hand, and we can only give our readers at present the following tables:

STATISTICS OF SYRIAN MISSION.

MARCH 1, 1895, to MARCH 31, 1896.

I. LATAKIA CENTER.

| | |
|-----------------------------|-----|
| 1. No. of Communicants..... | 173 |
| Foreign..... | 7 |
| Natives— | |
| Latakia..... | 71 |
| Gunaimia..... | 47 |
| Bahamra..... | 26 |
| Jendairia..... | 12 |
| Inkzik..... | 5 |
| Metn..... | 5 |

| | |
|-----------------------------------|----------|
| 2. Baptisms Native Children..... | 10 |
| Latakia..... | 7 |
| Gunaimia..... | 2 |
| Inkzik..... | 1 |
| 3. Death of Baptized Children.... | 1 |
| 4. Increase of Communicants..... | 13 |
| By profession..... | 12 |
| By certificate..... | 1 |
| 5. Decrease of Communicants..... | 17 |
| By death..... | 1 |
| Purging roll..... | 16 |
| 6. No. of Employees..... | 28 |
| Licentiates..... | 3 |
| Bible readers..... | 3 |
| " shopman..... | 1 |
| Male teachers..... | 10 |
| Female "..... | 6 |
| Servants..... | 5 |
| 7. No. of Schools..... | 9 |
| Girls', boarding..... | 1 |
| Boys', "..... | 1 |
| " day..... | 5 |
| Girls', "..... | 2 |
| 8. No. of Pupils..... | 409 |
| Boys', boarding..... | 39 |
| Girls', "..... | 60 |
| " day..... | 115 |
| Boys', "..... | 195 |
| 9. No. of Sabbath Schools..... | 6 |
| Attendance, Latakia..... | 187 |
| Other places..... | 150 |
| Teachers..... | 337 |
| Teachers..... | 20 |
| 10. Contributions— | |
| Congregation collections.... | \$36.90 |
| Sabbath School "..... | 16.40 |
| C. E. Society "..... | 28.60 |
| Native contributions to Mis- | |
| sion Treas..... | 12.75 |
| Mission contributions to Mis- | |
| sion Treas..... | 36.75 |
| | <hr/> |
| | \$131.40 |

II. SUADIA CENTER, 1896.

| | |
|-----------------------------|----|
| 1. No. of Communicants..... | 22 |
| Foreign..... | 5 |
| Native..... | 17 |
| 2. No. of Baptisms..... | 4 |

| | | | |
|-------------------------------------|-----------------|-------------------------------------|-----------------|
| 3. No. of Deaths, baptized child... | 0 | Received on examination, | |
| 4. Increase of Communicants..... | 1 | American..... | 1 |
| By certificate. | | 3. Decrease..... | 10 |
| 5. Decrease of Communicants..... | 1 | By death..... | 3 |
| By removal. | | Removal, 7 (two missionary | |
| 6. No. of Employees..... | 8 | and wife)..... | 7 |
| Licentiate..... | 1 | 4. Baptisms..... | 11 |
| Teachers..... | 2 | Adults..... | 8 |
| Bible readers..... | 2 | Infants..... | 3 |
| Servants..... | 3 | 5. Baptized Children of the Church. | 31 |
| 7. No. of Schools..... | 2 | 6. Missionaries in the Field..... | 4 |
| Boys', boarding and day.... | 1 | 7. Wives of Missionaries..... | 2 |
| Girls', "..... | 1 | 8. No. of Schools..... | 4 |
| 8. No. of Pupils..... | 75 | Tarsus, boys, 1; girls, 1.... | 2 |
| Boys', day..... | 32 | Mersine, " 1; " 1.... | 2 |
| " boarding..... | 18 | 9. No. of Pupils..... | 106 |
| Girls', "..... | 11 | Mersine, girls, 17; boys, | |
| " day..... | 14 | boarding, 31; day pupils, 8. | 56 |
| 9. Sabbath School..... | 1 | Tarsus, boys, 35; girls, 15.. | 50 |
| Pupil's average attendance.. | 45 | 10. No. of Teachers..... | 10 |
| Teachers..... | 7 | Mersine girls' school, Ameri- | |
| 10. Contributions— | | can..... | 2 |
| Congregation collections.... | \$34.43 | Mersine girls' school, native.. | 2 |
| Sabbath School "..... | 1.82 | " boys'(part of the year) | 4 |
| Medical receipts..... | 78.86 | Tarsus..... | 2 |
| | <u>\$115.11</u> | 11. Other helpers, doorkeeper, | |
| | | part of the year..... | 1 |
| | | 12. Evangelist in Adana, part of | |
| | | the year..... | 1 |
| | | 13. Contributions— | |
| | | Native..... | \$71.50 |
| | | Missionaries..... | 681.29 |
| | | | <u>\$752.79</u> |

STATISTICS OF TARSUS MISSION.

TO APRIL, 1896.

| | |
|------------------------------|----|
| 1. No. of Communicants..... | 60 |
| Native*..... | 48 |
| Missionaries and their fam- | |
| ilies..... | 9 |
| Foreigners of other nations. | 3 |
| 2. Increase..... | 14 |
| Received on examination, na- | |
| tive†..... | 12 |
| Received on examination, | |
| English..... | 1 |

* As an indication of the universal character of Christianity, I mention that by race these are Arab, 30; Armenian, 10; Syrian, 3; Copt, 4. By religion, Greek, 20; Ansairiee, 10; Armenian Protestant, 10; Jacobite, 3. The foreigners are two English and one Austrian.

†Two of these were at one time in the communion of the church at Latakia, but one of them having been for some time out of his privileges, and the other in the Turkish Army, and having no certificates, they were examined.

CENTRAL BOARD MISSIONS.*

SOUTHERN MISSION.—The condition of this Mission is most gratifying. The Church is now reaping some of the results of her many years of effort and sacrifice. Special mention should be made of the manner in which the financial affairs of the congregation and school are managed. The reports of the superintendent are models of their kind.

*Taken from Reports to Synod.

The Congregation. Mr. Kingston is still Stated Supply. During the past year the Lord's Supper was twice dispensed. Just previous to the communion on the last Sabbath of March 58 united with the Church, making a total accession during the year of 65. These were for the most part young people from the school. A number of these will be obliged to remove beyond the boundaries of our church in order to secure employment. Most of those who remain will not be of much help financially—at least for awhile. Still the increase is most gratifying as showing that the object for which the Mission was started, viz.: the reaching with the gospel the neglected freedmen of the South is kept steadily in view and is being accomplished.

The Sabbath-schools are in a very prosperous condition. That in the morning has an average attendance of 150, an increase over last year of 35; that in the afternoon an average attendance of 175, an increase of 55.

The total congregational receipts were \$493.37; expenses, \$485.39. The balance in the treasury is \$7.98.

The school opened on September 30 and closed May 21, 1896. The teachers are Mrs. G. Simms, Miss Lillian Hobbie, Miss Mary A. Dodds, Miss Margaret McCartney, Miss Sophia Kingston and Miss Mary J. George. The enrollment of scholars is 363; last year it was 306; average attendance, 285; last year, 226. Tax collected, \$429.65. Total receipts, \$618.22; expenses, \$435.47; balance on hand, \$182.75.

No change has been made in the course of study.

Pleasant Grove, with an attendance of 45 in the day school and 45 in the Sabbath-school, is still in charge of Mr. Pickens, and

Valley Creek, with 55 in the day school and 50 in the Sabbath-school, of Mr. Phillips. This makes the total number of pupils in the day school a little over 400.

Sabbath-schools have been started at Pine Grove, one and a-half miles west of Selma, with an attendance of 38, and at a point four miles east, called Davis' Mission, with an attendance of 32. The total number of children in all the Sabbath-schools is about 490. Another school, about eight miles in the country, was started, but on account of the opposition of the whites residing in the vicinity, was closed. Mr. McIsaac did not come north during the summer, but remained in Selma and had a summer school during the months of July and August. Mr. Pickens and Mr. Phillips also had summer schools in their respective stations.

During the year the Industrial School has been somewhat enlarged. The presence and assistance of Dr. McAllister at the communion in December was highly appreciated by the friends, as was also the visit of Mr. Walter T. Miller, of New York, and Mr. R. J. Boal, of Beaver Falls. Mr. G. G. Mc-Laurey, of Kortright, N. Y., who has been in Selma since Nov. 1, 1895, has rendered valuable assistance in the Sabbath-schools.

The attention of the Church is called to the small balance in the hands of our treasurer—smaller than for many years before:

| | |
|--------------------------------------|------------|
| Balance..... | \$800.90 |
| Receipts from Congregations..... | \$1,435.87 |
| From Dividends..... | 217.35 |
| From Bequests and other sources..... | 2,520.59 |
| | <hr/> |
| | 4,173.81 |
| | <hr/> |
| Expenditures | \$4,974.71 |
| | 4,656.57 |
| | <hr/> |
| Balance | \$ 318.14 |
| We ask for this Mission \$5,000. | |

INDIAN MISSION.—The condition of this Mission is most encouraging. The success that has thus far accompanied our efforts to elevate and Christianize the Indians have far exceeded our expectations.

There has been no change in the personnel of the Mission during the year. Mr. Carithers is still assisted by Miss Alice Carithers, Miss Kate McBurney and Miss Joanna Spear.

The school has been larger than any previous year. It was limited only by inability to care for a larger number. There were present during the greater part of the time 46 Indians and 2 whites. A new building has been erected, to be used as a dormitory and workshop for the boys and a room for the teacher. This will give much needed relief.

Summary of Cache Creek Mission for year May 1st, 1895, to April 30th, 1896:

| | |
|---|--------|
| Days of school..... | 251 |
| Number in room A..... | 20 |
| Number in room A present every day... | 17 |
| Total number of days in room A..... | 4,910 |
| Number in room B..... | 28 |
| Number in room B present every day... | 14 |
| Total number of days in room B..... | 5,913 |
| Total number pupils in the year..... | 43 |
| Total number present every day.... | 31 |
| Total number of days attendance..... | 10,823 |
| Total number verses of Scripture committed..... | 6,009 |
| Total number verses of psalms committed | 560 |
| Largest number committed by one pupil. | 449 |

The pupils have read in family worship and in school exercises the entire New Testament and 249 chapters of Old Testament; also in room B, Gospel of John.

| | |
|--|---------|
| The penny collection during year. This goes to Syria..... | \$25.70 |
| New Chinese Mission..... | 7.73 |
| Thank offering at communion. This to the Armenian sufferers..... | 51.27 |

| | |
|---|-----|
| Number of pupils that have completed shorter catechism..... | 9 |
| Number of questions of shorter catechism committed by pupils not yet through the shorter catechism..... | 404 |

The Sabbath services have been regularly conducted, the audiences exceeding those of previous years.

The Lord's Supper was twice dispensed. At the Communion, held on the 12th of April, Rev. George McBurney, assisted. Elders David Boyd, of Kansas City; George Cunningham, of Morning Sun, and J. W. Young, of Oklahoma, were present. There was an accession of 8, 6 of whom were Indians, and 3 of these adults. Forty persons sat down at the Lord's table together, 29 of whom were members of the congregation. On the Sabbath the audience numbered about 170. To be present some of the Indians had traveled forty miles. Others would have come had not unpleasant weather interfered. There are now 3 Indian families in connection with the Church.

With regard to these Indian converts Mr. Carithers bears this testimony: The conduct of these members has been of a nature to commend the religion they profess to those who are without and has been a source of great joy to all the workers.

A beginning has been made in the way of locating claims and cultivating farms by the Indians themselves. One of the scholars, Dick Chever, has had allotted to him 160 acres of land two miles east of the Mission grounds. The government agent has supplied him with the necessary farming implements, wire for fence, etc. He is doing well. "We have looked forward," Mr. Carithers writes, "to such results as this for years, and rejoice in the first fruits."

A system of rewards as incentives to self-reliance and industry has been introduced into the school. Each girl, thirteen years of age, and each boy fourteen, is given a calf specially marked so as to be easily distinguished, the increase from which, cared for by the Mission, will belong to the girl or boy subject to good behavior. The government agent has also agreed to give to each scholar a heifer with their personal brand, the increase to be theirs. Some of the scholars have money of their own, with which they expect to buy stock, which will be pastured on the land the agent has reserved for the use of the Mission. This tract of land adjoins ours. It is about 4 by 6 miles and is fenced with a four-wire fence.

A tract of 160 acres a half mile north of the Mission, which has been used by the Apaches for years as a graveyard, has been set apart by the government as a perpetual cemetery.

On account of the opposition of some of the chiefs, work at the proposed branch Mission has not been commenced. The plan has not been abandoned, but will be carried out as soon as the consent of the Indians can be obtained to our occupying the ground.

It is very gratifying to be able to add that the relations between the government and the Mission are very pleasant. "The agent," Mr. Carithers states in his report, "is in hearty sympathy with the work and in many points renders efficient support to us in carrying out plans for the benefit of the Indians."

| | | | |
|--------------------------------------|----|------------|----------|
| Balance..... | | \$3,096.23 | |
| RECEIPTS. | | | |
| From congregations.... | \$ | 691.43 | |
| From bequests and other sources..... | | 2,146.61 | 2,838.04 |
| | | | 2,838.04 |

| | |
|-------------------|------------|
| Expenditures..... | \$5,934.27 |
| Balance..... | 8,233.14 |
| | \$2,701.13 |

We ask for this Mission \$2,000.

CHINESE MISSION.—Mr. J. H. Wilson is still in charge of the work at Oakland, Cal., assisted by Miss Hill and Lee To, a converted Chinese, who acts as interpreter. Miss Kilpatrick was also employed for four months, and Miss Nettie Starr as long as she remained in Oakland, about two months. The enrollment of scholars for the year was 62, average attendance 12. Rev. N. R. Johnston, who resides now in Oakland, preaches each Sabbath one sermon, Lee To acting as interpreter. Mrs. Johnston conducts the midday Sabbath-school. Lee To gives a talk in Chinese in the evening after the school is dismissed. He also teaches a Bible class on week evenings, except Wednesday, which is well attended. The Lord's Supper was dispensed on June 4th, Sabbath, by Rev. N. R. Johnston, assisted by Revs. J. C. McFeeters and Prof. Willson.

The number of white members of the church in Oakland and vicinity is now about seven. Our New Side brethren, who formerly worshipped with us, have been organized into a congregation there.

We have eleven Chinese members. There have been contributed by the Mission and school \$72.60 to the schemes of the Church and \$114.50 to other purposes. The Board has appropriated \$100 to Mr. Johnston as a mark of appreciation of voluntary services rendered by him to the Mission. The expenses of the Mission as now conducted are about \$1,000 a year. The amount in the hands of our treasurer being sufficient to carry on the work for another year, we do not ask for a collection.

Mr. R. Crozier was employed by the Board to superintend Seattle Mission at a salary of \$15 a month up to Jan. 1, 1896. At a meeting of the Board, held Oct. 21, 1895, it was resolved that in view of the help afforded to the congregation, the Board did not feel justified to make an additional appropriation for work in Seattle after the close of the year. The school was placed under the charge of the pastor.

| | | | |
|--------------------------------------|----------|-------------------|--|
| Balance..... | | \$2,298.01 | |
| RECEIPTS. | | | |
| From congregations..... | \$744.24 | | |
| From dividends..... | 5.75 | | |
| From bequests and other sources..... | 717.11 | 1,467.10 | |
| | | <u>\$3,765.11</u> | |
| Expenditures..... | | 1,046.58 | |
| | | <u>\$2,718.53</u> | |

MISSION OF THE COVENANT TO ISRAEL, PHILADELPHIA.—This Mission has completed its second year. The work makes progress. This year has been noted for some opposition and marked advancement. The reformed Jews attempted to draw away the people, especially the children from the Sabbath-school and the sewing class. For a while they interfered with the attendance, but the sweet influence and spiritual power of Christianity soon drew them back. The classes and the building are fuller than before.

The building is often almost filled up to its capacity. They come for the good they can get, and evidently are finding out that there is in the Christian religion true satisfaction for the soul. Our missionaries are devoted to their work, and are getting a strong hold on the people who attend. Their influence is ever extending to wider circles, while growing stronger where it has already been felt.

During the winter Mr. Greenberg attended the Theological Seminary, completing his second year in the course of study. Before he left in the Fall he had the work so well arranged that Mrs. Greenberg was able to keep the building open and carry forward her part, while the Sabbath-school and the Dispensary were continued. Of course the meetings in which Mr. Greenberg addressed the people in the Jewish language had to be suspended. Upon his return the work resumed full activity.

The Sabbath evening attendance ranges from 20 to 50; the order is good and the attention indicates a willingness to know the Gospel. These are mostly young men. The Sabbath-school averages about 30; these are boys and girls in the tender years of susceptible life, receiving instructions concerning the Lord, who has promised to redeem their race. They can sing psalms quite well and repeat many passages of Scripture. The Sabbath-school is under the supervision of Mr. H. T. Walker, who has the help of four teachers.

On Friday evening, from 7:30 to 10 o'clock, Mr. Greenberg teaches a Bible class of 8 or 10 young men, who are very regular in attendance.

The Sewing school meets three times each week, having an attendance sometimes of as many as 50, and averaging about 30. Mrs. Greenberg is very attentive and kind to her girls, teaching them both needle work and Gospel truth. They are very bright and love to learn. Many of them have no happier hours in the week than those spent in the Mission, under the cheerful and inspiring presence of their teacher.

The Dispensary relieves many poor sufferers. 140 patients came during the year for treatment; others were visited at their

homes; others were received at the office of Dr. A. Caldwell without charge, who deserves special mention for his devoted services.

Mr. Greenberg gives considerable of his time to the visiting of the people in their homes, distributing literature among them, and conversing concerning the true Christ. He is cordially received in nearly all their houses. He has in this way during the six months of work carried the Gospel into 900 families. He has distributed 6 Hebrew, 15 German and 18 English Bibles; 12 German, 36 English and 700 Judea-German and Hebrew New Testaments; 400 tracts, and 1,700 monthly periodicals.

The reading room is supplied but meagerly, because of the lack of funds, yet it has attraction in the form of bright Christian reading, which draws at times as many as 12 intelligent young men. We have received none this year by baptism; however, there are several who seem to be earnestly enquiring concerning the privileges of the true Christian.

The field is large. 50,000 Jews in this city without the Gospel; most of them accessible and easily reached by the Missionary of the Cross, the dispensation of the Spirit in its noonday splendors, special promises to these children of the ancient covenanters most assuring, the baptism unto repentance, regeneration and fulness of spiritual life awaiting the earnest prayers of the Church, shall we not be zealous in this work of the Lord, the success of which will be "life from the dead" to the world!

Feeling sensitively the weight of the trust committed to us by the Synod, and endeavoring to use only the wisdom and strength of our Lord in carrying it forward, we earnestly request the prayers of

the Church, for the Holy Spirit to descend upon our Missionaries and all attendants, the Session and all assistants.

Respectfully,

By the Session. J. C. McFEETELS,

Moderator.

THOMAS H. WALKER, *Clerk.*

JEWISH MISSIONS AT CINCINNATI.—Our work among the Jews during the past year has not been encouraging. The absence of Mr. Meyer at the Seminary necessarily hinders the work. The raid made on the sewing and kindergarten classes was a great injury to this part of the work, and determined effort was made to entirely destroy the Mission. At the time this assault was made it was a serious question with us whether or not we ought drop the effort for a time. We considered that we ought not to surrender on the first assault. We now think that this was wise. The sewing class was altogether broken up. Now we have a class of ten Jewish girls, and the kindergarten school is much improved. We hope soon to see both doing the good work that was being done before the raid. I may say that the wisest and most judicious Jews did not approve of the manner of the effort to abolish the classes.

Mr. Meyer is well received by those Jews among whom he labors. He considers a room for reading, class and other lines of Mission work, separated from the church building, absolutely necessary to success.

The Session, and those acting with us, had agreed to rent a room or rooms, and were about to do so when your last remittance was received. The amount was so small that we hesitated to incur the expense. And as the Synod is to meet here soon, the Executive Committee wish

the advice of Synod as to the future of the Mission. We desire that the Central Board, the Missionary Conference, or Synod itself, shall consider the matter of placing the Mission directly under the care of Synod.

There is no Jewish Mission in this city besides our own. We should either push the work or leave the field to those who certainly will do so.

We send herewith a financial statement. The treasurer's books have been examined and found correct by the Executive Committee.

SUMMARY FROM TREASURER'S BOOK.

| | |
|---|----------|
| Receipts Cincinnati Hebrew Mission from April 1, 1895, to May 15, 1896, sent directly to Mission as reported in Nation. | \$130 36 |
| From Kindergarten..... | 29.25 |
| From Central Board..... | 731.22 |
| | \$891.53 |

EXPENDITURES FOR SAME TIME.

| | |
|--|----------|
| Mr. Meyer's salary at \$50 per month.... | \$356.66 |
| Miss Patterson's salary at \$30 per month. | 349.00 |
| Miss Coolidge, Kindergarten teacher.... | 45 50 |
| Mrs. Duncan, missionary work..... | 17.50 |
| Expenses of rooms, furniture, etc..... | 118 75 |
| Charity | 14.90 |
| Printing, etc..... | 27 65 |
| Bibles, testaments, tracts, etc..... | 13.51 |
| | \$943.47 |

In treasury..... 221.03

By order of Executive Committee.

J. C. SMITH,

Chairman and Moderator of Session.

ABROAD.

CHINA.—Among the letters on our table when we returned from the Mission fields was one from Rev. A. I. Robb, of Shameen, Canton. We take the liberty of publishing the following paragraphs:

I returned this morning from a trip into the country that may be of some interest to

you and the readers of your paper. Down at Sun Ning, 120 miles S. W. from here, the Presbyterians are building a chapel. Recently the magistrate compelled them to stop work on it because he said they were getting higher than a temple standing just next to it. Mr. Fulton was going down at the first of this week to see about it, carrying a dispatch from the Viceroy ordering the magistrate to go with Mr. Fulton and measure the two buildings and make a satisfactory adjustment of the case. Brother F. invited me to go with him and I did so. Taking the steam launch (a five-year-old innovation) at 11 A. M. we rode till near daylight the next morning. Soon after arriving at the launch I heard a little boy crying and looking round saw a little fellow on the launch reaching out his hands and crying to some men just pushing off in a little boat. The launch men told us he was sold to a man down the country for \$40.00 and they were taking him down. I pitied the little fellow but was powerless to help him. He soon quit crying and as the boat men were kind to him he soon was happy and interested in the new things on the launch. A canvas awning covered the boat and we sat well forward to get the breeze and wearing our thick pith hats under the canvas to protect us from the sun's fierce rays. When night came we spread our blankets down out there and tried to sleep, but it was nearly a failure. There were two cats on board which kept up a most continual concert of discordant sounds, and then the Chinamen blew the whistle at every chance and sometimes without occasion, for they are just like little children in many ways. Then they sat round us and talked. We mentally consigned the cats to a watery grave and wished for an opportu-

nity to put them in it. The men and the whistle we wished would keep still. Morning came, and we took a little boat that you could not stand up in, from San Cheung, the terminus of the launch route, to Sun Ning, twelve miles away. It is rice harvest now and the country is most beautiful. Bananas, oranges, fan palms, sugar cane, and rice, all growing with the vigor and richness only seen in a rich tropical country. We reached Sun Ning about noon. At once a man was sent to the magistrate to let him know what was wanted of him. He sent word that he would be at the chapel at six o'clock the next morning. Another message was sent insisting that he come that evening as we wanted to get back to the next day's launch. He would not change it, so we had to stay all night there. We stayed in a room at the rear of a little Congregational chapel. I wish all the advocates of living in native houses and eating native food (which we did not do) could have the pleasure (?) of just one July night in that little chapel. It was better by far than many of their houses, and we lived through one night and after the sleeplessness of the night before, slept some. There was no breeze, the heat off the heated tiles was very trying and we had to get behind Chinese mosquito netting to escape those little pests. I thought of the old farm kitchen on bake day and thought it would be a good place to sleep after trying this place. Next morning at six o'clock we were at the contested chapel. No magistrate. Seven o'clock, no magistrate. Eight, no magistrate. Eight thirty, a runner announcing that he was coming. Soon another, and then the immediate forerunner comes and looks to see that all is well, and then the magistrate, with a

"sham" that reaches to his feet and a cone-shaped hat with a red tassel on it, comes in. He barely notices the "foreign devil" but at once puts his men to measuring the house. I wish I could describe the scene. It was so truly Oriental that I do not know how to picture it to one who has not been in this *particular country* of the Orient, for it was not only Oriental but Chinese in addition. There was more noise and excitement by far over measuring two buildings with an eighteen-foot bamboo than at the raising of the largest barn I ever saw put up. The front of the chapel had been completed and by actual measurement was just four inches lower than the front of the temple. It was the rear of the chapel about which there was trouble. They first measured the chapel front, laid down the pole and measured it, and declared the chapel to be $18\frac{1}{2}$ ft. The same pole was then applied to the temple front, then laid down and measured again, and the temple declared to be $20\frac{1}{2}$ ft. The rear of the temple was then measured, and after a third measurement of the pole declared to be $22\frac{1}{2}$ ft. It was known to be twenty-five feet, but they measured not the height from the ground but from where they said the floor was inside the temple. The magistrate then said: The chapel front is two feet lower than the temple front. Make the rear of the chapel two feet lower than the temple rear and you can go to work. A protest was entered at once as that does not give necessary room. Two Chinamen who have been a long time in America and have imbibed some American ideas, even dared to talk very unkindly to the magistrate, which had the effect of sending him away in a very bad humor. He told Brother Fulton to come and see him,

but when he went a little later he was not admitted and word was sent that the conditions were final. This was the "satisfactory" adjustment he was ordered to make. Nothing remained but to return to Canton and get more orders from the Viceroy through our Consul. We returned to San Cheung in chairs. As the day was cloudy, we walked fully half of the distance, to the astonishment of the carriers who cannot understand why anyone should walk when he could ride. Arriving at San Cheung, we hired a boat to stay in for the night and were very glad to find the cook, who had come that far early in the day, ready to get us something to eat. As we had eaten nothing but a few Chinese cakes (ordinarily indigestible to other races) since 5:30 we were not long in demolishing a whole chicken with other things prepared. At San Cheung we found the worst, or perhaps I should say, the greatest exhibition of the power of superstition here that I have yet seen. It seems that a short time ago some old man, crazy or otherwise, dreamed, asleep or awake, that unless the people proclaimed a fast and got their homes protected there would be a terrible calamity fall on the place. The Buddhist priests and a party of gamblers and a wandering theatre party took the matter up, and as a result a fast of fifteen days was proclaimed in which no meat was to be eaten and all the business houses were taxed to pay for a lot of idols to be suspended before their doors. Something like \$6,000 was collected in that village of 3,000. When we came through, the streets were lined and covered almost, with idols, and a great building had been put up for the theatre. There were musicians (?) beating their instruments and so many gambling

boats that the Chinese said it must cost at least \$300 a day to run them. This in a town where there has been a chapel for 12 years. We could not buy even a chicken in the market anywhere and the Christians, while not paying anything, were keeping rather quiet to escape persecution. On Thursday at 11 o'clock we got the launch and spent the night on it, getting home for early breakfast. The evening we waited at Sun Ning, we climbed a hill some 550 ft. in height, lying to the north of the city. To the east lay a great plain covered with rice fields and villages. We counted over a hundred villages in that one plain, and there is not a chapel nor a missionary in all that region and very few Christians. To the north we could see another plain and some fifty villages there with no work, and in many of them no missionary has ever yet been. Utter darkness and superstition and vice lying like a blight on one of the fairest spots in all the world. Talk of China's teeming millions! She has them truly. Yet I am persuaded that if there were a public confidence and integrity that would allow of public works and great enterprises being carried on, she has the resources that the wonderful industry of her people would so develop as to maintain them in comfort if not luxury, instead of the starving condition in which the great mass of them now are.

* *SUADIA.*—To the Home Pastors and Their People:

Dear Brethren in Christ:

The Week of Prayer has come and gone, but I think a blessing has remained. Our

* Owing to the disturbed condition of the country this letter never left Syria and after some weeks was restored to the writer, reaching us on our arrival there in May. It is, however, as "profitable for instruction" to-day as at the beginning of the year.

brethren entered into the spirit of these meetings more heartily than last year.

The first Sabbath of the year was noticeable for the baptizing of three children of members. They were: Lula Simaan, Edwar Zareef, George Wishart Dodds Latoof.

I preached in the morning in Arabic and baptized these children after the simple ceremony of our church. I even exceeded a little so as to leave it clear to the public mind that we use only water and that of any that is convenient—by no means “holy-water.”

I placed an ordinary bowl from our table, mouth downward on a stand, and just as the parents presented their children a member went to a jar in the corner of the chapel and brought water that the boys used for drinking, and brought it in their tin drinking cup. I received the water in the bowl and used it even without the customary formula of consecration. The people are so engrossed with ceremonies that they see and know no spirit in holy services.

We think that the Church ought to rejoice with us in the fruit sent by the native church here to the home work.

Their contributions are to be viewed in a proper way to be appreciated.

The collections are:

Sabbath-school, 196 piasters—Mission of the Covenant, Phila.; Church, 458 piasters—China Mission; Special, 182½ piasters—Jewish Mission, Jerusalem. Total, 836½ piasters.

But we pay an ordinary laborer three piasters per day here. I take the laborer's daily wage as the approximately correct basis of comparison. In any community of the same population to the given area, the laborer's daily wage is about \$1 in America.

Then we have from the Sabbath-school pay for 65½ days work, \$65½; Church pay for 152½ days work, \$152½; Special pay for 60½ days work, \$60½. 278½ days work, \$278.75.

Bear in mind that this is largely contributions from our little handful of native members—missionaries' contributions are not in the amount exceeding the average, and none at all in the Special to the Jewish Mission, Jerusalem.

Brethren at home, “holders of the ropes,” study these figures and read 2 Cor., chaps. viii. and ix. and then answer the questions in Luke xvi.: v., l. c.

On Sabbath, Jan. 5, we showed the brethren the work in Philadelphia and in China, and after consultation, Bible reading and prayer, they decided to give their church collections for 1896 to China and the Sabbath-school collections for 1896 to Philadelphia. One brother stood up and said, “Our Father, Dr. Metheny leads us to Philadelphia, and he, with converts from among us, bind us to that Mission in a special way.”

Friends in the home-land, these are trying times here—times when “men's hearts fail for fear”—times of expectancy—we believe, times to be remembered. Most of all we need your prayers. It will not do to generalize—want some specific blessing for the work and keep praying until you get your answer.

Time fails me to more than mention the fact that we joined in a New Year's treat to the boys' and girls' schools and had a good time, with many parents present to enjoy the sight of happy children and especially the magic lantern entertainment given by Miss Cunningham and Dr. Moore, all on New Year's eve.

Pastors at home, what can you do more than you are doing? My true-yoke-fellow-in-the-Lord (I think this a proper title for a missionary's wife) joins me in hearty thanks for your support in a financial way during the past year. As true Treasurers to our Lord, we are at rest concerning your dues for 1896—dues payable in closet currency. The King's Clearing House will return all your "checks on the Bank of Faith" in due time. Ask GREAT things of God, "Brethren, pray for me (us) that the Word of the Lord may run and be glorified even as also it is with you." The Church must pray or the work will stop.

J. Boggs Dodds.

Suadia, January 24, 1896.

AT HOME.

*SELMA, ALA.—The past months have been full of interest and encouragement to the workers in the Southern Mission. The school has been larger this year than for a good many years past, and the attendance of the pupils has been regular and punctual.

During the months of December, January and February we had an average of 310 to 330, and although a number of our country pupils have been obliged to stop in order to begin work on the plantations, we still have about 300 in attendance.

The Sabbath-schools have been equally encouraging. There are usually 140 to 160 present in the morning Sabbath-school, and 180 to 200 in the afternoon. We have at present two day schools in the country, taught by Mr. Pickens and Mr. Phillips, and five Sabbath-schools with an aggregate

attendance of 185, making the whole number of children in our Sabbath-schools more than 500.

Early in February the Evangelist Moody came to our city and held meetings for about ten days, but he was able to devote only one service to the colored people. He had not more than gone, however, when an English evangelist, Rev. James Wharton, who is traveling under the auspices of the American Missionary Association, came to Selma and held meetings in the Congregational Church, exclusively for the colored people. Great interest was awakened, especially among the pupils of the Congregational school and of our school, and a large number made profession of their faith. These evangelistic meetings were conducted in an orderly manner, though, of course, on the part of some at least who took part in them, there was somewhat more of a manifestation of feeling than would probably be displayed in an Anglo-Saxon congregation. We should remember, however, that we are, perhaps, the most phlegmatic and reserved people in the world, while our colored brethren are, on the contrary, the most emotional and impulsive.

The colored youth, therefore, as a general rule, do not make a decision in religious matters merely as a result of their previous spiritual training, as our young people usually do; but they wait for some outside impulse, such as the interest and enthusiasm that are awakened by revival meetings, to induce them to come out and declare themselves to be on the Lord's side. The decision which the Anglo-Saxon reaches largely through a reasoning process, the negro reaches through an emotional process; but we may hope that the decision

*Received too late to be published in the last number issued before we left home in March.

when reached is as valid in one case as in the other. The Holy Spirit can use that faculty in each one of us that is strongest and most developed. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

As a result of this spiritual awakening, fifty-six new members have been added to our congregation, and the majority of these have also received baptism, as infant baptism is practiced to a very limited extent among the colored people. These new members are, most of them, pupils in our school and have had the benefit of the religious instruction that is given there day by day. They have a pretty good knowledge of the Bible and the catechisms, and are able to make a reasonably intelligent profession of their faith.

It is especially encouraging to see how the children who have grown up in our school, take to our church. In almost all cases it was the church of their choice, and, where they could get their parents' consent, they united with us. It is also encouraging to find an increasing willingness on the part of the parents to allow their children to unite with us.

Some incidents, trifling in themselves, have an interest as showing the sincerity of these young converts. For instance, the season for playing marbles had just begun about the time that Mr. Wharton's meetings were in progress. The schoolboys had begun to play, and I was thinking of putting a stop to it as I have been in the habit of doing, because they play "for keeps" and thus foster a gambling spirit; but I noticed that the marbles were becoming scarcer, and thought I would say

nothing for a few days and see. It was only a few days until not a marble was to be seen. One little boy who had more than a hundred gave them all away, and others made like sacrifices.

These young people ought to have the prayers of all God's people, that they may be able to withstand the many temptations to which they will be subjected.

R. J. McISAAC.

March 26, 1896.

UTICA, O.—Resolutions passed by the Ladies' Missionary Society of the Reformed Presbyterian Church of Utica, Ohio, on the death of Mrs. Mary Ann Hebhrey:

Whereas, God in His providence has seen fit to remove our esteemed sister, Mrs. Mary Ann Hebhrey, from the fellowship of the church militant to the joys of the church triumphant, therefore

Resolved, that we bear testimony to her Christian character as an earnest, generous and consistent follower of the Saviour in whom she trusted, and though she had passed the three-score years and ten allotted to man, she was found regularly in her accustomed place in God's house.

Resolved, that we should all seek to emulate the many virtues of this sister, who was a member of our society from the time of its organization, and always manifested a firm attachment to the principles of her profession, and was a noble example as a devoted wife, a faithful mother and a sincere friend.

Resolved, while we mourn the absence of this aged Mother in Israel, we tender our deepest sympathy to the bereaved relatives; with them we can rejoice that the departed mother and friend has entered into the blessedness of the dead who die in the Lord.

Resolved, that a copy of these resolutions be presented to the family of the deceased, placed on our records, published in our church papers, and in the *Utica News Herald*.

MRS. E. BOVARD, }
 AGNES L. DEARY, } *Committee.*
 LIZZIE J. HERVEY, }

Resolutions of the Ladies' Missionary Society of the Reformed Presbyterian Church, on the death of Mrs. W. W. Reynolds:

Whereas, God in His unerring providence has seen fit to remove one, who from her childhood has been identified with our society, our beloved sister, Mrs. W. W. Reynolds:

Resolved, that we hereby record our high appreciation of her worth and bear testimony to her sunny temperament, her loving heart and generous hand, and the unassuming manner in which her good deeds were performed.

Resolved, that as we deeply deplore our loss, we bow in humble submission to the will of our Father in heaven, without whose care not even a sparrow falls to the ground.

Resolved, that we record our thanksgiving to God that she was permitted to labor with us, and while in our meetings we shall see her face no more, we can and do rejoice in the belief that she has gone to be with Christ, whom she humbly, yet lovingly and devotedly, served.

Resolved, that we hereby tender our heartfelt sympathy to her husband and children, her mother and the many relatives who mourn her departure, and commend them to the God of all comfort, who has promised, "I will not leave you comfortless."

Resolved, that a copy of these resolutions be sent to the family of the deceased, spread upon the minutes of the society and published in the Church magazines.

MRS. J. C. BOYD, MISS S. HERVEY,
 MRS. J. S. THOMPSON, MISS J. STITT.

SEATTLE, WASH.—The Ladies' Missionary Society of Seattle sends the following report for 1895: The society has held eleven regular meetings during the year. Four of these were "mothers' meetings," to which the mothers of the Sabbath-school children were invited, and we trust that some of them were helped. Three names have been added to our roll, making a present membership of sixteen active and four honorary members.

The society has assisted, to some extent, in the work of the Seamen's Mission in our city. But the principal work of this year has been such as should draw us nearer to Christ and strengthen our love for the Master's work. Among the many important topics that have been considered we find, "Our Weakness and God's Strength," "Obedience," "Truth in Our Lives," "Need of Mission Work," etc. Let us use the energy stored away during the past year in working with more zeal in the new year. We are but a little band and we must work in harmony and remember that "the King's business requires haste."

The finances of the society have not been neglected. At the beginning of the year we had on hand \$4.35; membership dues amounted to \$18.70; disbursements amounted to \$8.90; leaving in the treasury a balance of \$14.15.

MRS. P. J. McDONALD, *Pres.*
 MRS. J. M. ARMOUR, *Treas.*
 SUSIE COOK, *Sec.*

MONOGRAPHS.

DAY SPRING.

PORT RESOLUTION, TANNA,
NEW HEBRIDES, 15th June, 1896.

Dear Dr. Sommerville:

Enclosed you will find the minute containing the decision of our Mission Synod, concerning the "Dayspring." From the letter conveying the thanks of the Synod to Mr. Gibson, deputy from Victoria, you will gather the mind of the Mission regarding the vessel.

I have the honor to be

Yours sincerely,

W. WATT,

Clerk of Synod.

MISSION CHURCH, ANELGAUHAT ANEITYUM,
NEW HEBRIDES, June, 1896.

Which time and place the New Hebrides Mission Synod met and was duly constituted. *Inter alia:*

The Chairman of the Whole reported progress, and asked permission to sit again, which was granted. The Synod then resolved itself into Committee of the Whole, which sat till 12:45 P. M., and resumed its sitting at 2 P. M. At 2:30 P. M. the Moderator again took the chair.

The Chairman of Committee of the Whole reported that the committee had resolved to recommend that Synod:

25A. "Accept the 'Dayspring' as the Mission vessel to give her a fair and sympathetic trial, request the present 'Dayspring' Board to co-operate with the Victorian Committee in conducting the Maritime Service, and appoint the Victorian Committee a Board of Management for the 'Dayspring.'"

Further

26. "Appoint a sub-committee of the Synod to inquire into details for the purpose of determining the relations of the Board to the Victorian Committee of Management, and report to a future sederunt of Synod."

Synod unanimously adopted the recommendation of the committee, and resolved accordingly.

Thereafter, on the suggestion of Mr. Robertson, Synod gave thanks to God for guidance and help in this matter. Psalms 122 and 90, 13-17, were sung, and Drs. Annand and Paton led in prayer at the Moderator's request.

27. Synod agreed to accord the Rev. James Gibson a hearty vote of thanks for the valuable assistance rendered by him in enabling the Synod to come to such a unanimous decision regarding the "Dayspring." The Clerk was instructed to forward a copy of this minute with an accompanying letter to the Foreign Missions Committee of the Presbyterian Church of Victoria. Copies of this minute and letter and of Minute 25A, to be sent to the Committee of all the Foreign Missions Committees represented in this Mission—the "Dayspring" Board, the Victorian Committee of Management, Rev. James Paton, B. A. Glasgow, A. King, Esq., London, Rev. J. W. Mitchell, of Canada, and Rev. Dr. Sommerville, New York.

Extracted from the Records of the New Hebrides Mission Synod by

W. WATT, *Clerk.*

Letter to Mr. Gibson, accompanying Minutes 25A and 26.

PORT RESOLUTION, TANNA,
13th June, 1896.

Dear Mr. Gibson:

As instructed by the Synod, I have much pleasure in enclosing along with this the minute of our Mission Synod conveying to you our thanks. It has been due to your wise and moderate counsels that such a unanimous decision was arrived at. As you are aware, a number of us would not have agreed to a minute expressing unqualified approval of the principle of a Mission Vessel, in what we regard as the altered circumstances of the Islands, neither were we satisfied as to the ability of the vessel to do the work of the Mission, or the probability of the work of the Maritime Service being satisfactorily done at the cost estimated. On the other hand, many of us thought that a minute expressing hearty approval of the principle of a Mission vessel ought to be passed, and that the present vessel was fully equal to the work. You assisted us most materially in coming to the *modus vivendi* arrived at, a course we believe to be accompanied with the fewest difficulties, and we sincerely trust that the future course of events will prove the wisdom of the decision arrived at.

We would thus ask you, on our behalf, to convey to your committee our thanks for your presence, and for the valuable assistance rendered by you.

I remain, yours sincerely,

[Signed.]

W. WATT.

TRIALS OF CONVERTS.

For a Moslem to change his religion is an offense punishable by death in the lands where Islam rules, and the prospect for those in Persia who desire to profess

allegiance to Christ as their Lord and Saviour is, humanly speaking, a threatening one. In the *Gleaner* for January, 1892, an account was given by Dr. Bruce of the first Persian convert (the fruit of American Missions), who was put to death in prison. At present the first Persian woman who has had the courage to confess Christ openly in baptism is in durance, though we trust of a milder kind. Sakineh is only eighteen, and had come to the Mission Hospital to be treated for fits. These had been brought on through cruel treatment received from her husband, who divorced her on account of them. She drank in all she heard of the love of Christ, and began to attend the Persian service on Sabbaths. After a time she asked for baptism, and though warned of the persecution that might follow, she persisted in her desire, and brought her baby with her, who was baptized by the name of Abraham. Far from concealing her faith, she began to tell her friends of the Saviour whom she had found, with the result that two of them became inquirers. It soon became known that she was a Christian, and then the persecution began. She was hooted and threatened in the streets. She was beaten by her uncle with a chain, which cut and bruised her. At length her brother-in-law, to whom she had spoken of Christ, and who is himself a candidate for baptism, brought her for protection to the Mission. Then the people, encouraged by the mullahs and set upon taking her life, rose and demanded that she should be given up, and the Prince-Governor of Ispahan sent word that he could not restrain them. The missionaries refused to hand her over to be murdered, but at length she had to be given up to the Acting Consul, who passed

her on to the head of the Prince's household, on the promise that she should be protected. "What was the text you said to me last night?" she asked Miss Bird, on bidding her farewell, and then repeated after the latter the words of Psalm xxvii. 10: "When my father and my mother forsake me, then the Lord will take me up." She had previously told the four candidates for baptism not to be afraid of bearing trouble for Christ. Thus has this young convert truly shown herself a "minister of Christ in afflictions, . . . in distress, in stripes, in imprisonments, in tumults."—*Church Missionary Gleaner*.

A PATHETIC STORY AND ITS SEQUEL.

A most moving story came from Tanna some little time since.

Dr. Paton's work on Tanna, so full of tragic incidents and trials, was yet, apparently, without much fruit amongst the cannibals on that island, though its outcome in the general extension of the New Hebrides Mission has been far reaching and permanent—filling the hearts of all with gladness and praise at the ways of the Lord.

But here is a story tending to show that the seed sown in those early pioneer days may have struck root of which a glorious harvest will yet be reaped.

Twenty years or more after Dr. Paton had paid a visit to a fierce cannibal tribe in the interior—towards the west coast as we gather—there came two old chiefs through the bush. A toilsome and dangerous journey, with its risk of life in passing through the territory of rival tribes, did not deter them. They sought the missionary stationed at Weasisi on the east coast, toward the north end of Tanna.

Mr. Gray was surprised at the two strange old men approaching the Mission station. Their appearance was such as to excite curiosity and awaken keen interest. They were strangers from a dark cannibal tribe, he gathered. The surprise, however, was not in this, but in the fact that each of them was wearing a very old, threadbare and dilapidated shirt! Heathen, as the missionary knew to his sorrow, despise clothing of any sort, so that Mr. Gray's interest was thoroughly aroused by his strange visitors. Asked their errand, they at once disclosed in eager tones that they had come to seek a missionary, or at least a native teacher, to come into the interior and teach them and their people about "The Jehovah Jesus God." "But," said Mr. Gray, "how do you know about Jehovah?" "Oh," they said, "don't you see we are Christians? Don't you see we have on shirts—that we wear the clothing of the Christians?" "Where did you get them, and when, and how," came quickly from the now thoroughly aroused missionary. "Well," they said, "a long, long time ago the Missi that lived on this Island (their description showed that it was Dr. Paton), came to our district and told us about 'The Jehovah Jesus God,' and when he left us he gave us these shirts, and told us we should worship Jehovah and give up war; and he said we should not work on the Sabbath, and should wear the shirts. And ever since we have put on our shirts every Sabbath and had worship, and told our young men not to work." "But how do you worship?" inquired Mr. Gray. "Oh, we put on our shirts and we sit round with the young men and say we won't work, and when they get tired and we don't know what to do, we tell them to

hold on, and we say: *How happy we shall be when someone comes to tell us about the Jehovah God.*"

Thus, for twenty long years, a faint glimmer of light had been maintained in the hearts of these poor heathen who long so intensely for the knowledge of the True and Living God.

The sequel to this moving incident is the advent of our own missionary—Dr. Paton's son—who goes to the interior from the west coast to tell the story of Jesus and His love to the two old chiefs, if still alive, or at least to their people. God has heard their cry for light. May He now enlighten and save.—*Quarterly Jottings.*

THE WORK OF MEDICAL MISSIONS.

1. They are in harmony with Christ's method of work during His earthly ministry. He combined teaching in the synagogue with healing the sick. The multitudes were attracted to Him by the miracles of healing; their hearts were opened to His words of truth by His evident compassion for their sufferings; His power over their bodily infirmities influenced them to faith in Him as able to heal also the "sickness of the soul."

What was true of His work in Capernaum was true of His general ministry. "He went about doing" as well as teaching the truth. Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. (Matt. ix. 35; xv. 30; xix. 1, 2; xxi. 14, etc.) His works of healing were not only proofs of His Messiahship, but they were the revelation of the spirit of His gospel, speaking to the heart of the wonderful love of God, and of His pity and

willingness to help the suffering of the earth, even though they were unworthy sinners. In all this He was our example, and as we would succeed in our ministry to men we must go in His Spirit.

2. His commands to the apostles are in harmony with His example. When the twelve vessels were first sent forth it was with the commission to heal the sick. (Matt. x. 1.) The seventy had a similar work given them (Luke x. 1), and the apostles were instructed to heal as well as preach. (Mark xvi. 20; Acts iii. 7; v. 15, etc.) Ministry to the suffering body is quite in keeping with the spirit of the gospel, which inculcates sympathy, kindness, self-sacrifice for others; and while it is true that the miraculous power is no longer bestowed to heal the sick by a touch, or at a word, it is equally true that our missionaries no longer have the miraculous gift of tongues. They must learn the languages of the nations by hard work, through the ordinary methods, and so they must with labor and patience minister to the physical needs of men. There is no reason why they should give up healing because they cannot heal miraculously, any more than that they should give up preaching because they have not the gift of tongues.

3. Healing the body is often the door to the soul. We are constituted of body and soul in the one man, and neither part can be ignored in wise work for the salvation of the whole man. Dr. Guthrie tells an instructive incident of his experience in the early years of his city mission work. He found in a miserable garret, on a pallet of straw covered with rags, an aged woman who seemed to be in the throes of death. Anxious to minister to her soul before it should be too late, he began to inquire

about her hope for the world to come. But her suggestive response was: "O sir, if you were as hungry and cold as I am, you could think of nothing else." The Christian missionary in heathen lands has many a similar lesson on the importance of reaching the whole man, physical as well as spiritual, if he would do good.

4. The almost indescribable ignorance of the body, of the nature of its diseases, of medicine and surgery, appeal strongly to the philanthropic heart. The amount and character of the sufferings endured because of this ignorance and through the method of treatment in heathen lands, especially in the case of women and children, cannot be written. This suffering can be largely alleviated and prevented by the scientific modern practice of medicine.

5. The work of medical Missions affords opportunity for the employment of special gifts in the service of Christ and humanity. It is not every man or woman that has the "gift" of teaching. Many have choice talents in the direction of healing which they desire to consecrate to the Master's use. Medical Missions afford the opportunity.—*The Interior.*

THE ENEMIES OF ISRAEL.

God has always looked upon the enemies of His ancient people as His own enemies. We trace this in the history of His whole Church. He has permitted nations, and governments, and individuals to be His instruments in their chastisement and humiliation. He has permitted them to spoil, to revenge, and to destroy. He has allowed them in their avarice and in their wantonness to crush them and to shed the blood of multitudes. But the Lord has made their enemies to drink of a bitter cup

in return, and has shown them that whoso touched them was touching "the apple of His eye" (Zech. ii. 8), "the dearly-beloved" of His soul. "I was jealous," He says, "for Jerusalem and for Zion with a great jealousy. And I am very sore displeased for the heathen that are at large: for I was but a little displeased, and they helped forward the affliction" (Zech. i. 14, 15). The history of Philistia, of Babylon, of Assyria, of Egypt, tell their tale, and show how the hand of God has rested in judgment upon the oppressors and enemies of His beloved people.

Weigh this carefully in the light of modern times. Spain, which once raised its head with pre-eminence among European nations, has now hardly a voice among the nationalities. I examined, a short time ago, the perfect edifice of the synagogue at Toledo, which once welcomed within its walls the Israelites, whose enterprise and talents helped to dignify and enrich that country. But from the time when, under the auspices of the Romish Inquisition, Spain shed the blood of these once useful and devoted citizens, despoiled them of their goods, and massacred the old and the young, Spain has fallen from her pedestal, and is now one of the least of the European States.

Russia has already tasted bitterly of the results of her wicked persecution of her Jewish citizens. Famine and pestilence have taught her some fearful lessons. She is now great and of wide-spread dominion. But her doom is certain. If the haughty and powerful kingdoms of Babylonia and Assyria were swept away, the besom of Divine judgment will one day execute the like terrible mission on a nation that has not spared nor pitied "the dearly-beloved" of the Lord.

In these last days the enemies of God's ancient people are eager in their denunciations and efforts to destroy. The Anti-Semitic movement on the continent of Europe is strong in numbers and relentless in persecution. The growing power, influence and wealth of the Jews, is at once an incentive to cupidity and an edge to their hatred. There are no terms too strong for them to employ in the expression of this hatred. But the tide of Divine mercy is setting in for Israel. They are calling to mind the Lord their God in the lands of their dispersion, and their enemies will find that they will be slain with their own weapons.

There is another form of enmity to the Jews which is not the less hateful to God, although it may be less obtrusive. It is the dislike and passive resistance of which there is such an overflow in every natural heart. It has its development in the bitter words and false charges made against those who have never wronged them, and who have always sought the peace and well-being of the countries in which they have been allowed to sojourn. Such persons little conceive how they are laying up to themselves wrath against the day of wrath, when even for every idle word the Lord will call them to account.

But are there not others whose enmity is less pronounced whom the Lord will call to judgment? Are there not a multitude who ought to know how great is their spiritual obligation to the Jews, but who pass by on the other side? Are not the great majority of Christians among those who necessarily acknowledge that the Saviour of mankind was a Jew, that the Apostles were Jews, and that the whole Bible came from them, but who, notwithstanding, give

them no practical place in their efforts, their sympathies and their prayers? "He that is not with me, is against me," saith the Lord. If the cup of cold water given to these His "brethren," shall not be without a reward, what shall we say of neglected opportunities, and of the widespread indifference which abound on every side? There can in these days be no excuse for coldness or indifference in this great missionary work.—(*Rev.*) *A. A. Isaacs.*

PASSIONATE DISCIPLESHIP.*

You know how immensely wide is the contrast in the effects produced upon the minds of children, in presenting truth to them as an abstraction and presenting it in a concrete dress. Suppose I begin to discourse to a number of children on some abstract truth. Suppose I use no illustrations, no analogies, no anecdotes. Suppose I decline to enshrine the truth in a vision, or picture, or tale, and present it to them as a pure abstraction—what effect shall I produce? At the best I shall produce only a vague and stupefied wonder. But, now, let us take the abstract truth, and wrap it up in an illustration. Let it shine through the vesture of a story. Let it be embodied in a parable or a fairy tale. What then will be the effect? Vague and fruitless wonder will immediately pass into vivid and pointed interest. But assume still further that we present the truth, not in an interesting story, but in an actual personality, in some living, breathing man. Then the influence produced will still further be deepened; the feelings created will be far more vivid and intense.

* Extracted from a sermon preached before the Free Church Congress, England, by Rev. J. H. Jowett.

Let me attempt to give this analogy greater definiteness by somewhat narrowing its range. Suppose I take the subject of heroism and discuss it before an assembly of children as an abstraction. I deal with it philosophically. I analyze it into its various mental and moral ingredients, and discuss the many minor attributes of which it is composed. What impression shall I create? Little or none; nothing more than an uneasy and fearful wonder. But, now, instead of dealing with heroism as an abstraction, let me put it into a tale, and tell them the story of some courageous man, the story of a Livingstone, or a Damien, or a Gordon. At once the shifting, indifferent wonder changes into a keen and interested attention. But let me go further, and instead of embodying the virtue in the story of some brave man, let the truth become incarnate, let the "word become flesh," and let me produce the heroic man himself, engaged in the heroic life. What then will be the result? The pointless wonder which followed the abstraction will change into a passionate admiration, which will further ripen into a fertile love. Now, what is the principle upon which all this is based? It is just this, that the operative influences which are created by truth in the heart of a child are determined in their depth and energy by the manner of its presentation, by the stage which has been reached on the pathway which begins in truth as an abstraction, and ends in truth as an incarnation. From abstraction to personality carries the feelings from chilling and indifferent wonder to eager and passionate love.

Now see how this applies to the revelation of God and man's relationship to Him. In the earliest days God was almost an ab-

straction to His people. What was His name? "I am that I am." What can you make of that? There is no color in it, nothing to lay hold of, nothing to lean upon. "I am that I am,"—a revelation just calculated to awake a feeling of ignorant wonder and fear. That was one of the earliest names in which the character of God embodied itself. But step by step God reveals Himself in experiences which create more definite and winsome names, and these names find their way into song and story. He begins to be known as "Refuge," as "Rock," as "Tower," as "Shield." He comes to be regarded as man's "Shepherd," because of the shepherdism which His people perceive in the growing scope of His dealings with them. Put that name "Shepherd" side by side with the name "I am that I am." The colors of the character are beginning to emerge and shine in the growing light, and as the revelation passes farther and farther away from abstraction, and enshrines itself in that which is compassable and concrete, the influences created in man's heart become proportionately richer, more powerful and more pregnant. In the fullness of time the last vestige of abstraction is removed. God remains no longer embodied in sweet and beautiful names, and renowned in song and story. He becomes incarnate in the flesh. He appears before men as the Christ. He stands out among them to be gazed upon—a living and all-beautiful personality. The "I am that I am" reveals Himself in "Jesus of Nazareth." Don't you think that the heart-influences created by the "I am that I am" were incomparably weaker than the heart-influences created by "the Man, Christ Jesus"? Don't you think that the spiritual energy

begotten by the Shepherd-God would be only thin and sluggish compared with the energy begotten by the Jesus-God? The different influences created in men were analogous to the different effects produced upon children by abstraction and personality. When the "Word became flesh" piety became transfused with passion.

Religious enthusiasm attaches itself to a person, and the more near and real our intercourse with the person, the more beautiful will be our holiness, and the more fiery-hearted will be our service and devotions. Just think for a moment what magnificent import this revelation in the person of Jesus had for those Jews who became His disciples. The religion of the Jews had become an obedience to precepts and laws. The germ of their national faith is to be found in those ten laws which we call the Ten Commandments. But to these ten laws the Rabbis had made countless additional laws—petty, trying, and irritating laws—which had come to be regarded as of equal importance with the original ten. To the earnest Jew the warm, loving purpose of God had become buried in a mountainous mass of man-made traditions. It was no longer God with whom the Jew was dealing, but this vast dead weight of Rabbinical law. God had become to them an earth-born system, a burdensome "ism," a heavy and smothering tradition. Then came the Christ, and the first thing He did was to tear these miles of wrappages away. He cast aside the traditions of the elders. He cried to the people, "You have been looking at an 'ism,' and you thought you were looking at God. Now look on Me. He that hath seen Me hath seen the Father." Christ lifted God out of abstraction, out of dead regulations

and traditions, and presented the image of the eternal glory in His own person. God was no longer a burdensome law, but a great, near, and loving personality. And what happened to those disciples who received the revelation? Cold obedience to law was changed into enthusiastic obedience to a person. Take a modern Jew who has been converted into the Christian faith, and you will find that one of the favorite phrases by which he tries to give expression to his experience is this, "I feel a fire burning within me." What does he mean? He means that the sense of icy discipleship to law has become changed into a consciousness of warm discipleship to a person. He was baptized with water, now he is baptized with fire.

Is this in any way significant of the need of the Church to-day? Are we altogether beyond the need of this old warning, that an enthusiastic and saving and safe religious life can only be obtained by an intimate communion with the living Christ? Is the general church-life of to-day characterized by devotion to an "ism," or by a personal passion for Christ?

An enthusiastic religious life is not merely the only saving religious life, it is the only religious life that is safe. The defensive energy of character is born out of its own heart, is that not so? The self-preserving power of a virtue is in direct proportion to the passion with which it is pursued. Honesty, pursued reluctantly, has but little resisting power against the freezing influence of the world. Truth, pursued with lukewarmness, is easily chilled into expediency and compromise. A virtue must have a core of heat if it is to be in any worthy measure self-defensive. And that is the strength of the enthusiastic soul. A fiery

heart, by the energy of its own heat, creates a self-preserving atmosphere against the devil. Cold hearts and lukewarm hearts have no protective atmosphere, their discipleship lacks inherent energy, and is as salt without savor, principle without passion, coals without fire, good for nothing! The only safety for you, and for me, is that we lay aside our cold or lukewarm discipleship to an "ism," and become possessed with a passionate, enthusiastic love for the person of our Lord and Saviour, Jesus Christ.

How is this spiritual enthusiasm to be kindled; and when kindled, how is it to be kept burning? These questions are by no means impertinent. Our modern church-life abounds in externalism, in welcome and beneficent externalism, but I think there are few of us who are not sensible of a danger lest the wide divergences of our interests should diminish and impoverish the intensity of our devotion. How did our fathers keep the fire burning? There are some words which one finds very frequently in their letters, and diaries, and sermons, which awaken similar feelings to those aroused by types of extinct species, which are sometimes unearthed from the deposits of a far-off and unfamiliar age. Here are two such words, meditation and contemplation, words which appear to suggest an unfamiliar day when the world was young, and haste was not yet born, and men moved among their affairs with long and leisurely strides. Our fathers steeped their souls in meditation. They appointed long seasons for the contemplation of God in Christ. Passion was born of thought. What passion? The passion which Faber so beautifully describes as the desire which purifies man and glorifies God—

"Nought honors God like the thirst of desire,
Nor possesses the heart so completely with
Him;
For it burns the world out with the swift ease of
fire,
And fills life with good works till it runs o'er
the brim."

We live in a busy, perspiring time, with a thousand clamant calls assailing us on every side, but if we are to be possessed by this fiery thirst of desire, this enthusiastic longing for God, we shall have to provide the conditions out of which the passion is born. We shall have to make time to contemplate God. The spirit of meditation must be reintroduced into our fruitless feverishness, and our passion for things transformed into a thirst for God. The Church must give herself time to pray. We must give ourselves time for visions, if we would worthily accomplish our tasks. Let us muse upon the King in His beauty, let us commune more with His loveliness, let us dwell more in the secret place, and the unspeakable glory of His countenance shall create within us that enthusiastic passion which shall be to us a fire in which everything unchristian shall be utterly consumed away.

SPREAD OF VERNACULAR LITERATURE IN CHINA.

The *Chinese Recorder* reports a paper read by the Rev. J. A. Silsby at the Shanghai Missionary Association, in which he says: "The reign of High Wen-li in the literature of China is nearing its close. The 'classical' style is yielding to that of the more simple and sensible Easy Wen-li; but this also must yield—is yielding—to the still more simple and sensible Mandarin and other vernaculars. The progress of vernacular literature in China, as in Europe,

will, in all probability, be closely connected with the circulation of the Scriptures. The Bible in China will, no doubt, in time become as great a power in literature, morals and religion as it has already become in England, America and Germany; and it is a matter for thanksgiving to know that the Bible is being extensively printed and circulated in the language of the Chinese people. The circulation of the Mandarin Bible is already very much larger than that of the Classical and Easy Wen li combined, while considerable progress has been made in other vernaculars. The publications of the past year by the three Bible Societies are as follows:

| | Bibles. | Testaments. | Portions. | Total. |
|--|---------|-------------|-----------|---------|
| Mandarin | — | 15,900 | 539,000 | 554,900 |
| Easy Wen-li | — | 5,100 | 191,600 | 196,700 |
| Classical | 2,700 | 9,120 | 173,000 | 184,820 |
| Character Vernacular other than Mandarin | } 3,875 | 275 | 42,450 | 46,600 |
| Romanized Vernacular | | | | |
| | — | — | — | — |
| | 6,575 | 30,395 | 952,750 | 989,720 |

The chief agent in this reform is the

American Bible Society, which published 333,000 of the 554,900 Mandarin Scriptures and 49,200 of the 53,300 other vernacular Scriptures. Next comes the National Bible Society of Scotland with 128,000 Mandarin Scriptures; the more conservative British and Foreign Bible Society publishing only 93,900 Mandarin Scriptures during the year, but excelling the others in its classical publications.

A GOOD PRAYER.

At a prayer meeting not long ago, an aged saint, who knew much more of the kingdom of God than he did of literature or science, voiced this prayer: "O Lord, may we not only be justified and sanctified, but may we be missionary-fied as well." From the angel's point of view there may be a redundancy here, for sanctification clearly involves the possession and exercise of the missionary spirit. But it would be well if all who talk of sanctification and who profess to be seeking it, understood its nature and all that is involved in it.—*American Board Almanac.*

EDITORIAL NOTES.

—All letters and papers intended for the HERALD OF MISSION NEWS should be addressed to

R. M. SOMMERVILLE,
325 West 56th Street,
New York.

—After we had left home in March many letters, some of them covering money for missionary purposes and for Psalters, were mailed to our address in New York and kindly forwarded to us by Treasurer Walter

T. Miller, one of the busiest men in the city, and one who never misses an opportunity of serving his friends. As soon as we are settled and can command the time these letters will be answered and the money acknowledged through the usual channels.

In the meantime let subscribers to the HERALD OF MISSION NEWS who have not renewed for this year or are perhaps in arrears, send forward the trifling subscription of fifty cents at their earliest convenience.

—A letter received, as we go to press, from Miss Jennie B. Dodds, of Mersina, Asia Minor, informs us that our senior missionary has recently had another severe attack of illness. “Dr. Metheny,” she writes, “came down from Guzne to see about his carpenters on Saturday, the 18th of July. He preached on Sabbath, and ate a hearty dinner. In the afternoon he took a chill and lay for nearly two hours unable to speak. We sent to the warship for a doctor, who gave him some relief; but Tuesday afternoon he became so much worse that Dr. Shepherd, of Intab, who happened to be here, did not think he could possibly live till morning. He rallied, however, and though very ill for a week, was able at the end of that time to be removed to Guzne, where he seems to be gradually gaining some strength.”

It is expected that his son, Dr. Sterrett Metheny, will be with him about this time.

—It seems only a few days, and yet fully five months have passed away since the *HERALD OF MISSION NEWS* has had any direct communication with its readers. During that time it has been the privilege of the Secretary of the Board of Foreign Missions to visit those parts of Northern Syria, Asia Minor and Cyprus where the Reformed Presbyterian Church is conducting missionary work. Everywhere there was a cordial welcome, and everywhere the Divine favor was manifest in the comfortable homes of the missionaries and the success attending their evangelistic efforts, even in the presence of the enemy. To grasp the hands of those tried friends in their distant homes and witness the faith and courage with which their energies are consecrated to the service of the Divine Mas-

ter, under very discouraging circumstances, was an inspiration.

Nothing could exceed the hospitality extended to the Secretary and his wife wherever they went, and every opportunity was afforded to inspect the work. Defects, that might not have been noticed otherwise, were pointed out to the visitors, and the best way to remedy them and thus increase the efficiency of the Missions were thoroughly discussed. No department was overlooked, and if lasting benefit does not flow from these face-to-face and heart-to-heart interviews in regard to the condition of the work and the changes seemingly essential to greater success, it will not be the fault of the brave men and women on the field.

—In this number of the *HERALD OF MISSION NEWS* are printed the missionary reports presented to Synod. They have already appeared in the Minutes of Synod, but are reproduced here that there may be found in these columns a faithful record of the missionary work of the Church. In a future issue, as soon as the illustrative views can be prepared, will be published a full account of our visit to the Mission fields.

In the meantime, earnest prayer is asked for the work and for the workers. Nothing is more certainly needed nor more fervently desired than the promised outpouring of the Holy Spirit. Hundreds of young people are under daily religious instruction, well-trained teachers are at work, and missionaries, who have left homes and friends as the representatives of a Society in formal covenant with God, are loyal to the trust reposed in them. But the results are comparatively meagre. Will not the churches offer unceasing prayer to God for the pres-

ence and saving operations of the Holy Spirit, without whom the most wisely managed Christian enterprise can have no success? What was the parting promise of the Saviour to the disciples whom He had chosen and called to preach the Gospel? It was that, when the Spirit had come unto them, He would convince the world of sin, of righteousness and of judgment. When His followers are filled with the Spirit, out of them shall flow living water to refresh and beautify the waste places of the world.

—Among the discouraging things connected with the missionary work in Asia Minor, when we were there, was the sight of an American Man-of-war lying off Mersina, and avowedly there to enforce the rights of missionaries as American citizens. There is strange inconsistency in singing

“ In chariots some put confidence,
Some horses trust upon ;
But we remember will the Name
Of our Lord God alone,”

and then in some hour of fancied danger crying out for the protection of a Gunboat. It was a surprise to us to hear a naval officer say that, in his opinion, the only purpose served by the “Marblehead” cruising in that part of the Mediterranean was that it allayed the anxieties of the missionaries. “The anxieties of missionaries,” who have gone forth to deliver a message of peace, and one that shall yet cause wars to cease on earth, “allayed” by the savage enginery of war and death! What a parody on the simple trust that is winning victories every day in places that U. S. frigates cannot reach, and that whispers in the ears of every troubled soul, “Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your

requests be made known unto God. And the peace of God, that passeth all understanding, shall keep your hearts and minds through Christ Jesus.” He Whose supreme and universal authority as Mediator is our only warrant for Foreign Missions will not allow real injury to come to those engaged in His service; and if, to bring them nearer to Himself and qualify for grander service in the future, the enemy is suffered to prevail apparently, for a time, defeating well-laid plans and shadowing once happy homes, no human instrumentality can thwart or counteract His Will. In our judgment, marked success will never attend evangelistic work in Turkey or in any other country where false religions hold sway, until the recorded experience of Ezra is a regnant experience in home churches, and in every center of missionary effort: “I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way ; because we had spoken unto the king, saying, ‘The hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him.’” Nor is it threats, but Christian courtesy, that will, under God, secure the good-will of Moslem and heathen officials. The very men who will bow to the gentleness of Christ are men who will not yield even for a moment to the scorn and contempt of men.

—A map of the Foreign Missions of the Reformed Presbyterian Church will be issued, according to promise, before the close of this year. A “proof” was taken to the fields to have the location of villages and the spelling of names verified, so that intended purchasers can rely on its accu-

racy. For full particulars as to size, plan, etc., see the *HERALD OF MISSION NEWS* for February, p. 45. The price to advance subscribers is three dollars. No Sabbath-school room will be completely furnished without a copy of this valuable map, and every head of a family who wishes his children to be well acquainted with the missionary operations of the Church will have one hung on the wall of some room in his house. Do not hesitate to purchase for fear of making us rich, as all avails, after meeting the cost of production, will be paid into the Mission Treasury.

—Special attention is called to this Note: The postage on letters to Syria, Asia Minor, Cyprus and China is five cents for every half ounce. Many who are kind enough to write to the missionaries—and we can assure them that every letter, even a business communication, is welcome—put on the envelope only a two-cent stamp. This thoughtlessness costs their friends in the field ten cents. Double postage is the penalty of not prepaying or not paying in full the legal rates. And the penalty falls on the receiver of the letter, not on the writer. Please remember this.

—It will interest those who were acquainted with M. Abood 'Ushkir and his wife when in this country some years ago, to know that we saw them in Syria. Returning from Baalbec we stopped over at Zahleh, on the kind invitation of Rev. Dr. Hoskins, of the Presbyterian Mission there. He told us that M. Abood had been in the employment of the Mission for some years, and was then living with his wife and children about five miles away, in a village called J'Ditah Chtaurah, where he had charge of a school of seventy

pupils and was doing successful work. It gave us special pleasure to meet and talk with them for an hour or two, after hearing Mr. Hoskins and his associate, Mr. Henry Jessup, speak in such high terms of his Christian character and fidelity to the claims of duty.

—We are requested by the pastor of Second New York to convey his hearty thanks to the pastors and licentiates who occupied his pulpit during his absence in the spring and summer. All the ministers who had agreed to take his place were present according to promise, or furnished acceptable substitutes. In this way the work was carried on without any interruption, and Mr. Sommerville is under deep obligation to the beloved brethren who responded to his invitation for help, and thus made it possible for him to carry out a long-cherished purpose to visit the Foreign Missions of the Church.

—Among the many examples that might be given of liberality on the part of foreign missionaries, the following record of a noble gift is especially noteworthy: Dr. John G. Paton, whose story of missionary life in the New Hebrides has been so extensively read, not long ago presented to the Victorian General Assembly £12,000 (\$60,000) as a fund for carrying forward the work to which he has for so many years devoted his energies. This large sum is the result of the publication of his Autobiography—the royalty on the sale of the books and donations which have come to him from persons who have read them. There was an affecting scene in the Assembly when the venerable missionary received the thanks of the Church for his munificence and generosity.

O'NEILL'S,

6th AVENUE, 20th to 21st STREET,
NEW YORK.

Importers and Retailers

Fine Millinery, Dry Goods, Fancy Goods, China, Glass-
ware, House Furnishings, Etc.



The Most Popular Department Store in the United States.

BUYING BY MAIL

With "O'NEILL'S," comes as near personal shopping as an infallible mail system can make it. We believe no store in the United States is so well equipped for prompt delivery by mail as this big establishment. Say what you want to our Mail Order Department and you have it by the speediest postal delivery in the World. A host of hints as to qualities and prices of all manner of personal and household needs is found in our

ILLUSTRATED CATALOGUE

which we issue Semi-Annually, and mail free to any address outside of New York City.

We are now booking names for the Fall and Winter Edition. Send for it.

H. O'Neill & Co., 6th Avenue,
20th to 21st Street, **New York.**